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From Switzerland to Arizona

July 1897

Jacob and Susanna Betschen Rothlisberger

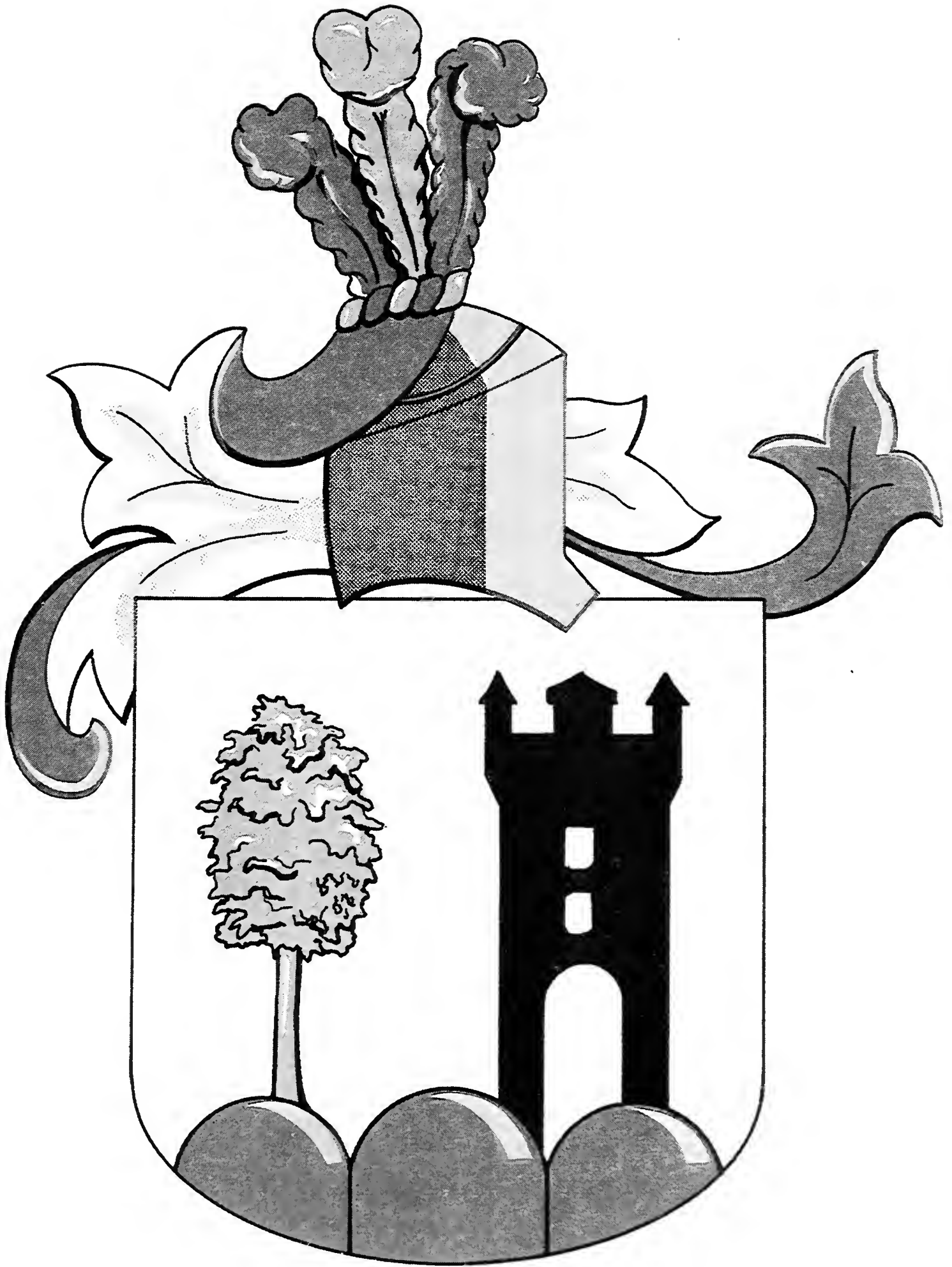
**compiled by
Gloria Goodman Andrus**

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July 1997



RÖTHLISBERGER V. LANGNAU

The frontispiece picture is an artist's reproduction of the "wappen" (pronounced VAHP-en) or family crest for the Rothlisberger von Langnau family. Langnau is the city in the Canton (state) of Bern in Switzerland, which is the "heimat," or place of origin, for the Rothlisberger family. Although the origin of this wappen is obscure, it dates at least from the 14th century when the use of such family symbols became popular in Switzerland. The wappen may even have been in use prior to that period. In German, "rot" means red, and a "berger" is a mountain dweller. Thus the castle (or dwelling) perched on the red hills (or mountains) serves as a symbol for the Rothlisberger name. ¹

¹Dale E. Thompson, *The Rothlisberger Genealogy: The American Descendants of the Rothlisbergers from Emmental, Switzerland* (Published privately, 1985). Used by permission.

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Introduction

Jacob and Susanna Betschen Rothlisberger



Susanna and Jacob

The Jacob and Susanna Rothlisberger family arrived in St. Johns, Arizona from Geneva, Switzerland, on July 4, 1897. This booklet is in commemoration of that important event in the lives of their grateful descendants.

This is a compilation of the short histories which have been written by or about the five Rothlisberger children who grew to adulthood after coming to Arizona from Switzerland. These five include Bertha, Jacob, Jr, Fred, John, and Edward. Even though John married, he and his wife had no children. Because his life and Edward's were intertwined, his basic story is told in the chapters on Edward.

When I wrote the book entitled *To Luella and Ed With Love: The Histories of Luella Hall and Edward Rothlisberger*, I used excerpts from the above histories. These histories will be typed here in their entirety, so you will notice the repetitions when you get to the chapters extracted from that book. Sorry, but I didn't know at the time we would be doing this booklet.

It will also be noticed that the page numbers are not consistent due to extracting several chapters from the above-mentioned book. However, doing it this way seemed to make the history of the entire family flow better.

Chapter 11

The Rothlisberger Family

From Switzerland to Arizona



Schweizerische
Eidgenossenschaft
Kanton Bern

Familienschein

Auszug aus dem Familienregister der Gemeinde Langnau im Emmental

<u>Röthlisberger</u>		Bürger von Langnau im Emmental	Band und Blatt 10/171
		ausserdem Bürger von _____	
Ort und Zeit der Geburt	Band und Blatt der Eltern	Ehemann	Änderungen im Stand, Namen und Bürgerrecht
Röthenbach 27. Februar 1814		<u>Christian</u> , Sohn des Röthlisberger, Christen und der ? (Angaben fehlen)	?
		Ehefrau	
Hasle 3. Januar 1819		<u>Anna Barbara, geb. Jost</u> , von Langnau im Emmental, Tochter des Jost, Hans und der ?	?
		Ort und Zeit der Trauung ? (Angaben fehlen) 27. August 1841	(Angaben fehlen)
13			

Children of Christian and Anna Barbara

Ort und Zeit der Geburt	Kinder	Band und Blatt der Nachfolge	Änderungen im Stand, Namen und Bürgerrecht	Ort und Zeit des Todes
Vechigen (Bern) 3. Januar 1842	<u>Röthlisberger, Anna Maria,</u>		Saanen (Bern) 21. Juni 1872, <u>Ehe</u> mit <u>Kunz,</u> David, von Diemtigen (Bern)	
Hasle 13. Mai 1843	<u>Röthlisberger, Johannes,</u>	16 577	Saanen, 29. November 1867, <u>Ehe</u> mit <u>Elisa-</u> beth, geb. Zingre	
Hasle 1. Dezember 1844	<u>Röthlisberger, Jakob,</u>	17. 493	Nyon (Waadt) 25. Sep- tember 1874, <u>Ehe</u> mit Susanna, geb. Betschen	
Hasle 4. November 1847	<u>Röthlisberger, Christian,</u>		<i>hugabens feldern</i>	<i>hugabens feldern</i>
Krauchthal (Bern) 27. Mai 1850	<u>Röthlisberger, Anna Barbara,</u>		<i>hugabens feldern</i>	<i>hugabens feldern</i>
Saanen 15. Dezem- ber 1852	<u>Röthlisberger, Johann Peter,</u>		<i>hugabens feldern</i>	<i>hugabens feldern</i>
Saanen 24. Novem- ber 1854	<u>Röthlisberger, Marianne,</u>		<i>hugabens feldern</i>	<i>hugabens feldern</i>
Saanen 12. Mai 1857	<u>Röthlisberger, Gottfried,</u>	18 307	Saanen, 4. Juni 1878, <u>Ehe</u> mit Marie Magda- lena, geb. Schwitzge- bel	

Ort und Datum 3550 Langnau i/E
18. Dezember 1980 ma

Gebühr: Fr. 17.-. + Porto & Versand.



Für richtigen Auszug *L. F.*
Der Zivilstandsbeamte:
C. L. [Signature]

Children of Jakob and Susanna

Ort und Zeit der Geburt	Kinder	Band und Blatt der Nachfolge	Änderungen im Stand, Namen und Bürgerrecht	Ort und Zeit des Todes
Eysins (Waadt) 31. August 1875	<u>Röthlisberger, Madeleine,</u>		<i>Angaben fehlen</i>	<i>Angaben fehlen</i>
Nyon (Waadt) 5. Februar 1877	<u>Röthlisberger, Bertha,</u>		<i>Angaben fehlen</i>	<i>Angaben fehlen</i>
Eysins 23. Juni 1878	<u>Röthlisberger, Jakob,</u>		<i>Angaben fehlen</i>	<i>Angaben fehlen</i>
Eysins 6. November 1879	<u>Röthlisberger, Gustav,</u>			Prangins (Waadt) 29. Novem- ber 1884
Eysins 11. Dezem- ber 1880	<u>Röthlisberger, Gottfried,</u>		<i>Angaben fehlen</i>	<i>Angaben fehlen</i>
Cingins (Waadt) 14. Novem- ber 1881	<u>Röthlisberger, Karl,</u>			Gingins 28. April 1882
Prangins 6. März 1883	<u>Röthlisberger, Marie,</u>			Prangins 9. August 1883
Prangins 22. Mai 1884	<u>Röthlisberger, Jean,</u>		<i>Angaben fehlen</i>	<i>Angaben fehlen</i>
Prangins 18. Novem- ber 1885	<u>Röthlisberger, Edouard,</u>		<i>Angaben fehlen</i>	<i>Angaben fehlen</i>
Prangins 26. April 1888	<u>Röthlisberger, Benjamin,</u>			Prangins 26. Septem- ber 1888
Prangins 9. Juli 1890	<u>Röthlisberger, Marguerite,</u>			Prangins 12. Februar 1891

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The earliest known Rothlisberger ¹ was Konrad (or Conrad). He was born in Langnau, Canton of Bern, Switzerland, near the Emme River in the beautiful Emmental valley. Although his birthdate is unavailable, it can be estimated from the baptism dates of his children that he was born about 1532, which would have made him a contemporary of the Swiss Reformation and the "golden age of the Swiss mercenary soldier." Sometime between 1550 and 1555 he married Katharina Bach in Langnau. No other information has been uncovered concerning Konrad Rothlisberger, but it can be reasoned that he lived the life of a farmer somewhere in the Emmental valley or mountains in the eastern part of the Canton Bern, just as his descendants were to do for the next several centuries. Konrad and Katharina had three children -- Niklaus, Konrad, Jr., and Magdalena. Our family line comes through Niklaus.



¹ There are numerous phonetic spellings of Rothlisberger. Everyone spelled it as he or she heard it. Some of those spellings are: Roethlisberger, Rothlesburger, Rothlisperger, etc.

Information on the Rothlisbergers can be found in the Family History Library in Salt Lake, Film # 193,482, Langnau. Also see *Kammacher Family, Etc.*, by Julius Billiter, "Rothlisberger of Langnau," section, page 128 of the book, and page 2 of the family, FHL Book No. Q929.2494 K129B.

Our story begins in earnest nine generations later with Christian III who was born in 1814. Still in the Langnau area, Christian and Anna Barbara Jost (Yost) were married August 27, 1841. Eight children blessed their home. The name "Anna" must have had special significance to them -- their three daughters were Anna Maria, Anna Barbara, and Marianne. The sons were Johannes, Jacob, Christian IV, Johann Peter (John Peter), and Gottfried.

Christian and Anna were members of the Protestant Church. This statement may seem odd considering the great number and variety of protestant churches in the world today. But apparently in Switzerland at that time there were only two churches -- Catholic and Protestant.

Christian and Anna Barbara were converted to the Church of Jesus Christ of Latter-day Saints, and were baptized in July and November of 1869.¹ Four of the children were baptized within the next two years, namely, Anna Maria, Anna Barbara, John Peter, and Marianne. Johannes, Christian, and Gottfried did not join the Church while they were living. It is not known why Jacob (Edward's father) was not baptized until 1897. His story will be told in greater detail later in this chapter.

Unlike early Saints emigrating from Europe who came on sailing ships, Christian and Anna crossed the Atlantic on a steamship. In fact, by the middle of the nineteenth century most of the sailing ships were being replaced by steamships. By 1860 almost 2,000 steamships had been built in Britain alone. The invention of steam engines was one of great importance to the Saints who wanted to emigrate to Zion. Rather than the month-long voyage on a sailing ship, steamships reduced that time to 14 days and faster.

Conway B. Sonne, in his book "Saints on the Seas," comments on steamship travel in general during that period.

Although steamships reduced the passage time on the Western Ocean to about two weeks, and later less, an Atlantic crossing--even with the best of steam--was no pleasure cruise. . . . The poor could afford only the barest necessities, and these passengers usually slept on canvas bunks six feet long and eighteen inches wide. Straw mattresses often could be obtained at extra cost and would be thrown overboard before the ship docked at New York. Between decks hundreds of emigrants of diverse backgrounds and tongues were confined with a demoralizing lack of privacy, and the scourge of seasickness produced a huddled collection of humanity retching, heaving, moaning, crying, and befouling the air and living space. Their discomforts were usually compounded by their location--on the lower decks near the machinery. Here the vibration of the engines and motion of the ship were greater than the cabin passengers experienced. During storms the steamer's pitching, rolling, and plunging was enough to churn the strongest stomach and test the stoutest heart.²

¹ FHL Film # 128,137, Langnau Ward records, pp. 42-43.

² Conway B. Sonne, *Saints on the Seas: A Maritime History of Mormon Migration, 1830-1890* (Salt Lake City: University of Utah Press, 1987), p. 120.

Sonne also mentions Charles Dickens. Even as a cabin passenger, Dickens was so disenchanted with his trip to America on a steamship that he returned to England on a sailing ship.

Approximately 41,000 Saints crossed the Atlantic on steamships. One of the most active steamships in carrying Mormon passengers was the "Manhattan." Only five other ships carried more. The "Manhattan" ultimately transported six emigrant companies, totaling 1308 Saints. The "Manhattan" began its first voyage on 21 June 1867. One prominent Mormon who traveled aboard this ship was Dr. Karl G. Maeser, also from Switzerland. After locating in Utah, Maeser became a famous educator with a building at Brigham Young University named in his honor.

Christian and Anna sailed from Liverpool for America and Zion on 12 June 1872 on the "Manhattan."¹ Included on the passenger list were:

<u>Name</u>	<u>Age</u>
Christian Rothlisberger	58
Anna	51
Mary A	18
Jacob	3

This Jacob may have been a grandchild, perhaps the son of Marianne (Mary A). Their own son, Jacob, was a grown man of 28 years in 1872.²

In 1850 a company called the Perpetual Emigration Fund Company was formed by Church leaders to help Saints reach Utah. This included those Saints in Europe trying to reach Zion, as well as those still camped on the Great Plains. The Perpetual Emigration Fund (PEF) was maintained by donations from Saints in Utah. PEF agents in Liverpool, England chartered ships and received all applications from prospective emigrants. Some emigrants could pay their own way, others needed partial help from the fund, while others were so poor that total financing was required. No mention is made of the Christian Rothlisberger family on the Perpetual Emigration Fund roster, so presumably they paid their own fares.³

Very little is known of the arrival of Christian and Anna in Utah. It is presumed that they settled in Salt Lake City, at least temporarily. Their lack of skill in the English language must have been a trial for them. Endowment House records show that they were sealed on 27 Jan 1873

¹ FHL Film # 025,692.

² The 1880 Utah Census lists Anna, age 60, "a widow," and Jacob, her "son," age 12, living in Provo with a John Winkler, son-in-law. This suggests that after arriving in Utah, Mary A. married this Winkler fellow, but had died before 1880. Jacob traveled to Arizona with Anna Barbara, but died as a young man.

³ FHL Film # 025,686.

by President Daniel H. Wells. Witnesses were Joseph F. Smith and S. W. B. Clawson.¹ The following day each received a patriarchal blessing under the hands of John Smith.²

One quote from the blessing given to Anna seems to convey the spirit of their sacrifice:

Thou art of the house of Israel and have yielded obedience to the gospel with an honest heart, notwithstanding thou hast seen many changes, thou hast realized that the hand of the Lord has been over thee for good. Thy life has been preserved that you might partake of the blessings in Zion and do a work for thy kindred who have died without the gospel, for it is thy privilege to do their work for them.

John Peter (Christian and Anna's 6th child) did not come to the United States with his parents. He apparently stopped off in France where he found employment in a large dairy. There he met and married Herma ("Emma") Cropas in July of 1875. She was also working at the dairy. Christian and Anna wrote to John Peter, suggesting that the young couple come to America where they could join the family and have a better life. They sailed on 15 June 1878 from Liverpool on the "Montana",³ arriving in New York on 25 June. This particular Mormon emigrant company of 221 Saints was under the direction of Elder Theodore Brandley. The ten-day journey was something of a record. The journey from New York to Salt Lake was made by rail, with the travelers arriving there on 3 July. John Peter and Herma were listed in the 1880 census in Provo. Anna Barbara and young Jacob were listed in a separate household. (Family tradition says that Father Christian died in Provo in 1883. However, he is not listed in the 1880 Provo Census with Anna and young Jacob. The exact date and location of his death and burial have not been established as yet.) Salt Lake Temple records indicate that John Peter and "Irma" were sealed on 10 March 1881.

In order to get the Rothlisbergers from Provo, Utah to St. Johns, Arizona, a brief explanation of Brigham Young's policy on protective expansionism is in order here.

Charles S. Peterson, in his book "Take Up Your Mission",⁴ discusses the firm belief of President Brigham Young in a form of manifest destiny by which the Kingdom of God would be spread over both American continents. This vision necessitated securing land for a "Mormon Corridor" (similar to the one from Salt Lake through Las Vegas to San Bernadino, California)

¹ Special Collections Film # 183,398.

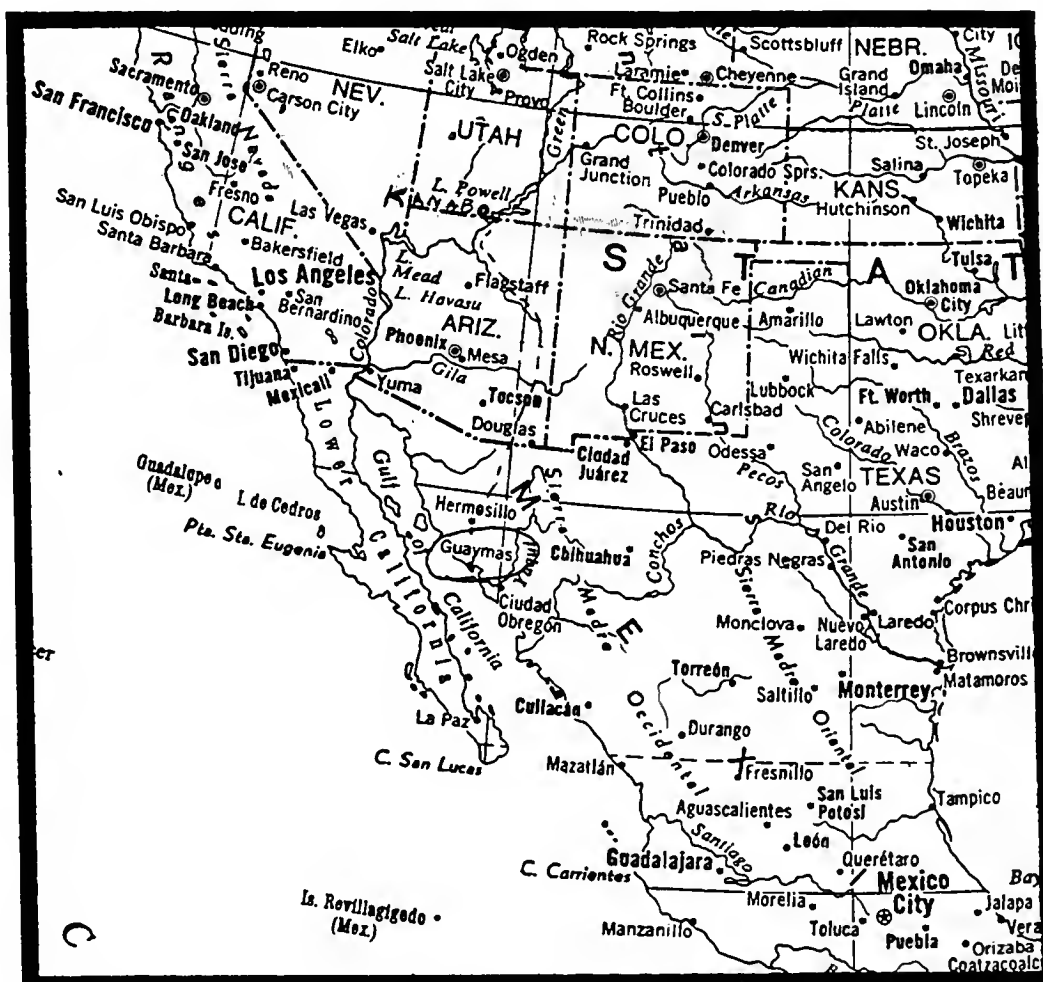
² This John Smith is the eldest son of Hyrum Smith. He was ordained as Patriarch of the Church on February 18, 1855 by Brigham Young, succeeding "Uncle" John Smith, the uncle of the Prophet Joseph and Hyrum. Refer to corresponding footnote in Chapter 7.

³ FHL Film # 298,437.

⁴ Charles S. Peterson, *Take Up Your Mission: Colonizing Along the Little Colorado River, 1870-1900*, (Tucson: University of Arizona Press, 1973), pp. 6, 15, 17.

from Kanab to a seaport in Guaymos, Mexico. President Young was aided in this effort by Thomas L. Kane, a lawyer-friend of the Mormons. Kane was to secure the land grant in Mexico while the Mormons established settlements along the Little Colorado River in Arizona. The earliest reconnaissance party went south in 1872. A series of villages was established along the river from Moenkopi to Alpine. Brigham Young died in 1877, but his plan was carried forward by his successor, John Taylor.

In 1884, the brethren in Salt Lake determined that an additional one hundred families were needed to settle in St. Johns, Arizona, strengthening that toehold for the Church. An apportionment was made among the stakes in Utah based on stake population. Utah Stake in Provo was to provide fourteen families.¹ John Peter, Herma, his mother, Anna Barbara, and young Jacob, about age thirteen, constituted one of these families. Peterson makes note that, although those individuals of "small means" was especially susceptible to such mission calls, the brethren also felt that ambition and business insight were needed in the principal positions in those settlements. John Peter seems to have been a rather astute businessman and rose to some prominence in St. Johns and Eagar.

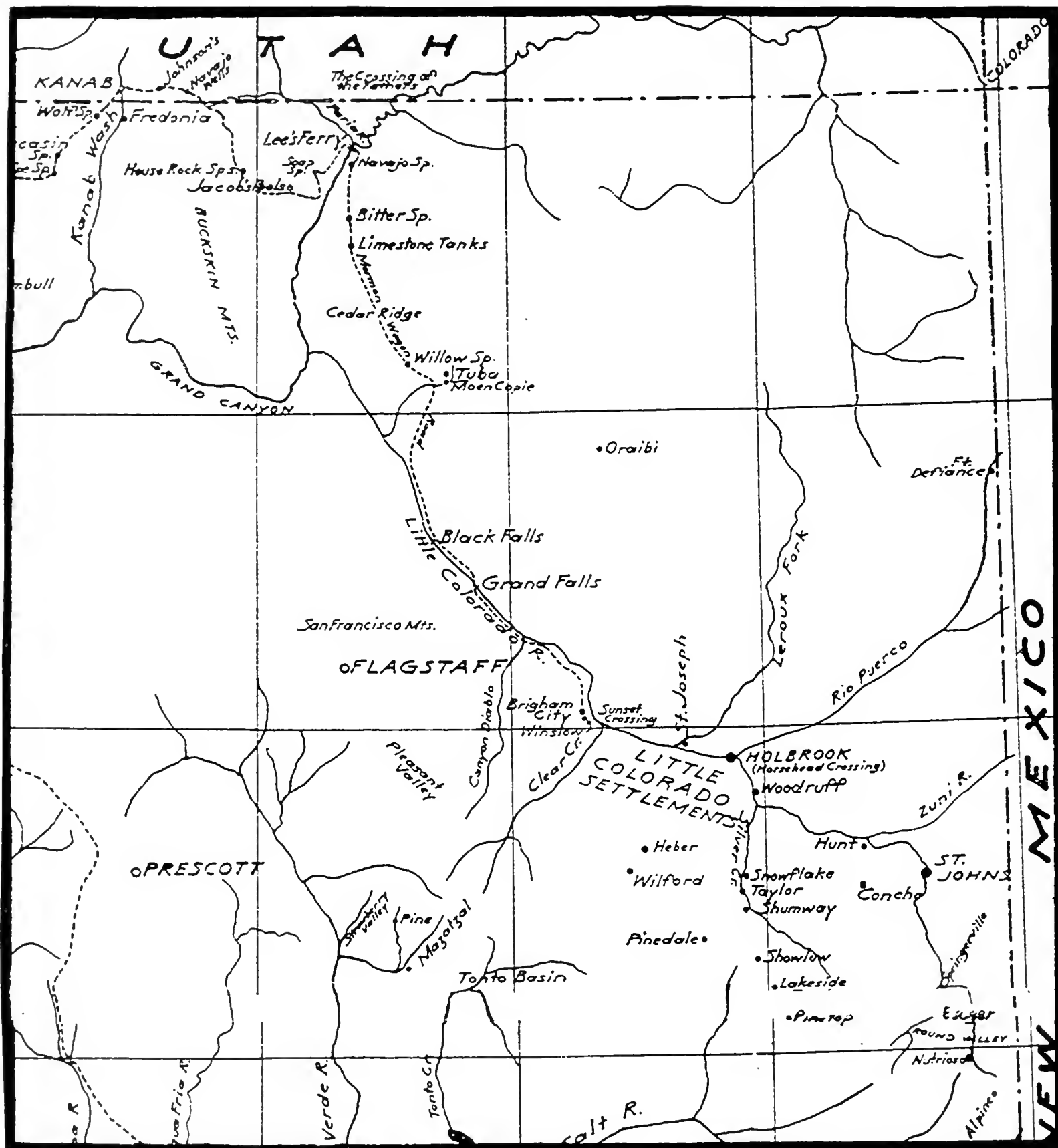


"Mormon Corridor" from Kanab, Utah
to Guaymas, Mexico

Anna Barbara, mother to John Peter and Jacob, Sr., died in on January 22, 1894.² Young Jacob, who came to America and to Arizona with her, died at age 21, about two years before Anna died. Until further research is complete, we must assume he was a grandson.

¹ Peterson, p. 40.

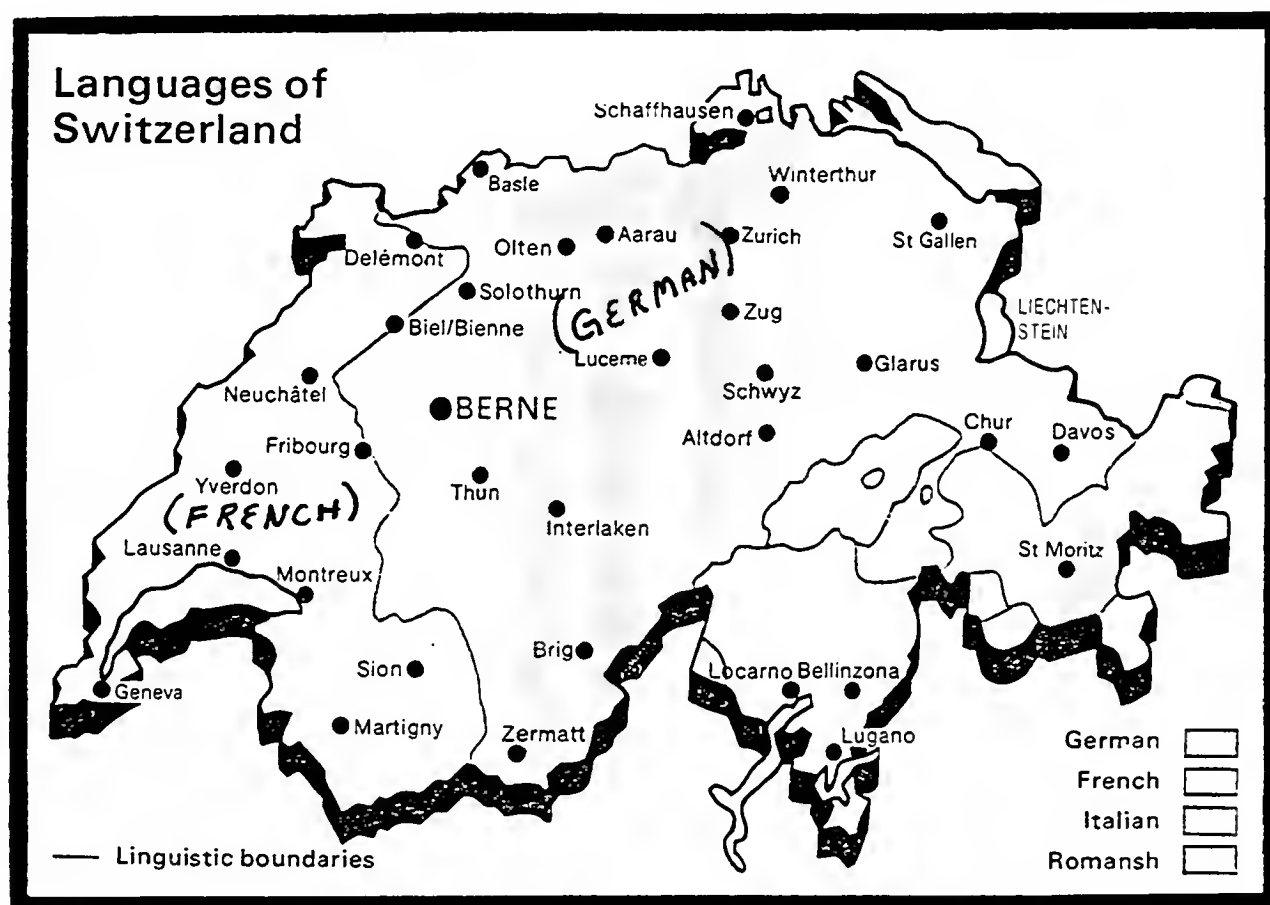
² FHL Film # 002,456, p. 16, #18.



Little Colorado River Settlements

Meanwhile, back in Switzerland, our story returns to Jacob, Sr. (our grandfather).

Jacob was the third child of Christian and Anna Barbara. He was eight years older than John Peter. On 25 September 1874 he married Susanna Betschen, a woman with three children.¹ One wonders where he was when his folks joined the Church in 1869. At any rate, he and Susanna moved to the southwest finger of Switzerland, to Eysins, Canton Vaud,² near Lake Geneva. It appears that they left the German-speaking section for the French-speaking region, and that they were bilingual. Their eleven children were all born in Canton Vaud, as shown on the family birth record at the beginning of this chapter.



Susanna's first three children (Johannes Jacob, Julius, and Louise), plus Gustav, Karl, Marie, Benjamin, and Marguerite had apparently all died by 1891, making a total of eight deceased children, and six living.

¹ FHL Film # 193,468, Betschen-Reichenback, p. 13, #68.

² "Vaud" is the French spelling of this particular canton, or state; the German spelling is "Waadt."

Susanna and Jacob lived in a small rock house in Eysins.¹ In addition to raising vegetables which the older children peddled from house to house, Jacob worked for 22 years as a dough mixer in a macaroni factory. Fred remembers that it was interesting to learn how macaroni was made. It was shaped by blowing the dough through a steel press.

Bertha's personal history states:

When I was a young girl, I had to help my parents as we were very poor. My father was a farmer and he raised all kinds of vegetables which I peddled to get money to help with the family. As I grew a little older, I went to work helping other farmers rake hay and also gather wheat, as they didn't have machinery to take care of their crops. I also worked in the grape fields and in the fall I helped gather grapes to make wine. As I grew older, I went to work in the macaroni factory with my father. I was paid only about three dollars a week for my work, but things were not so high then as now, and they were better and lasted longer.

I also learned to knit and made stockings for myself and my brothers and sisters.

The children all remember that they worked hard and did not get to play much. Their games included jumping the rope, chop sticks, and a game similar to marbles.

Jacob was a strict father. If the children failed to get their shoes shined on Saturday, they wore them on Sunday as they were. They were not allowed to play on Sunday, but Jacob frequently took them on walks to the various parks in the area. On one Sunday, they were visiting an animal park in Geneva. At one end of the park there was a large cave which had been worn out of rocks by the winds. This cave was occupied by a large polar bear. On this particular day, a nurse came with a young baby she was tending. As she leaned over the fence to drop some peanuts into the cave for the bear, the baby fell from her arms into the cave. Even though the park attendants and members of the fire department arrived almost immediately, the child was eaten by the bear.

One of Fred's memorable experiences was the annual school picnic when the entire school went to visit the prison of Chillon on the shores of Lake Geneva. The trip was made in a steamboat. The prison was built on a small island with part of the cells under water. The children were shown the place where the prisoners were beheaded, and also one room where prisoners were kept who were sentenced to solitary life imprisonment. It was a large room with a high ceiling, and was cut out of solid rock. There were two small windows high in the wall through which the sun shone in for only a few minutes each day. In the center of the room was a large pillar where the prisoner was chained. One fellow had been chained to the pillar for eight years

¹ Perspective is an interesting thing. Bertha wrote in her history that they lived in a "small" house. Edward's history, however, stated: "I remember living in a great big house." That is qualified somewhat by his continuing, "(we) lived in one part of the house and the other part we used as a barn and stable." Remember that Bertha was 20 and Edward only 11 when they came to America.

-- his only companion, a mouse. He had walked around the pillar so much each day he had worn a deep path in the stone floor.¹

The children did not get much for Christmas. Bertha remembers an apple, an orange, and a very small amount of candy. They did, however, have an apple pie at Christmas. The town baker made these pies, which were about two feet across, and used almost a bushel of apples. Because of the cost, the family was able to afford only one or two pies each year.

According to Fred, bread baking was very different in Switzerland than in America. "If you could have visited some of the homes in our town, you would find in the pantry often a shelf of bread."

The oldest daughter, Madeleine, did not enjoy good health; a great part of her life was spent in hospitals. In 1895, she was in a hospital in Nyon. While she was there, two ladies came from South America for treatment. Two Mormon missionaries visited these ladies. On their way out, they stopped by Madeleine's room and gave her some tracts to read. One of these was Parley P. Pratt's tract, *A Voice of Warning*. As Madeleine read them, she knew her father would be interested, as he was not happy with the Protestant religion, and felt that one day he would find God's true church. As Jacob read the tracts, he felt they contained the truth, so he invited the missionaries to their home to teach them the gospel. Two years later, on May 6, 1897, Jacob and Susanna were baptized.² On May 29, four of the six living children were baptized in Lake Geneva (in French *Lac Lemman*):

Bertha	20 years old
Fred	16 years old
John	13 years old
Edward	11 years old

Madeleine, 21, was not baptized at that time because of her health, and Jacob Jr., 18, was away from home working. They were both baptized after arriving in Arizona.

When Jacob's friends learned he was entertaining Mormon missionaries in his home, they were astonished that he would have anything to do with such wicked men. They told him that the missionaries were only after the women and that they took them to America where there was a city (Salt Lake City) with a high wall around it. Jacob paid no heed to these tales as he knew they were untrue. The family was living in Prangins at the time. Since there was no branch there, they attended meetings in Geneva, about 15 miles away. Each Sunday the family would travel to Geneva for church--going by boat and returning by train.

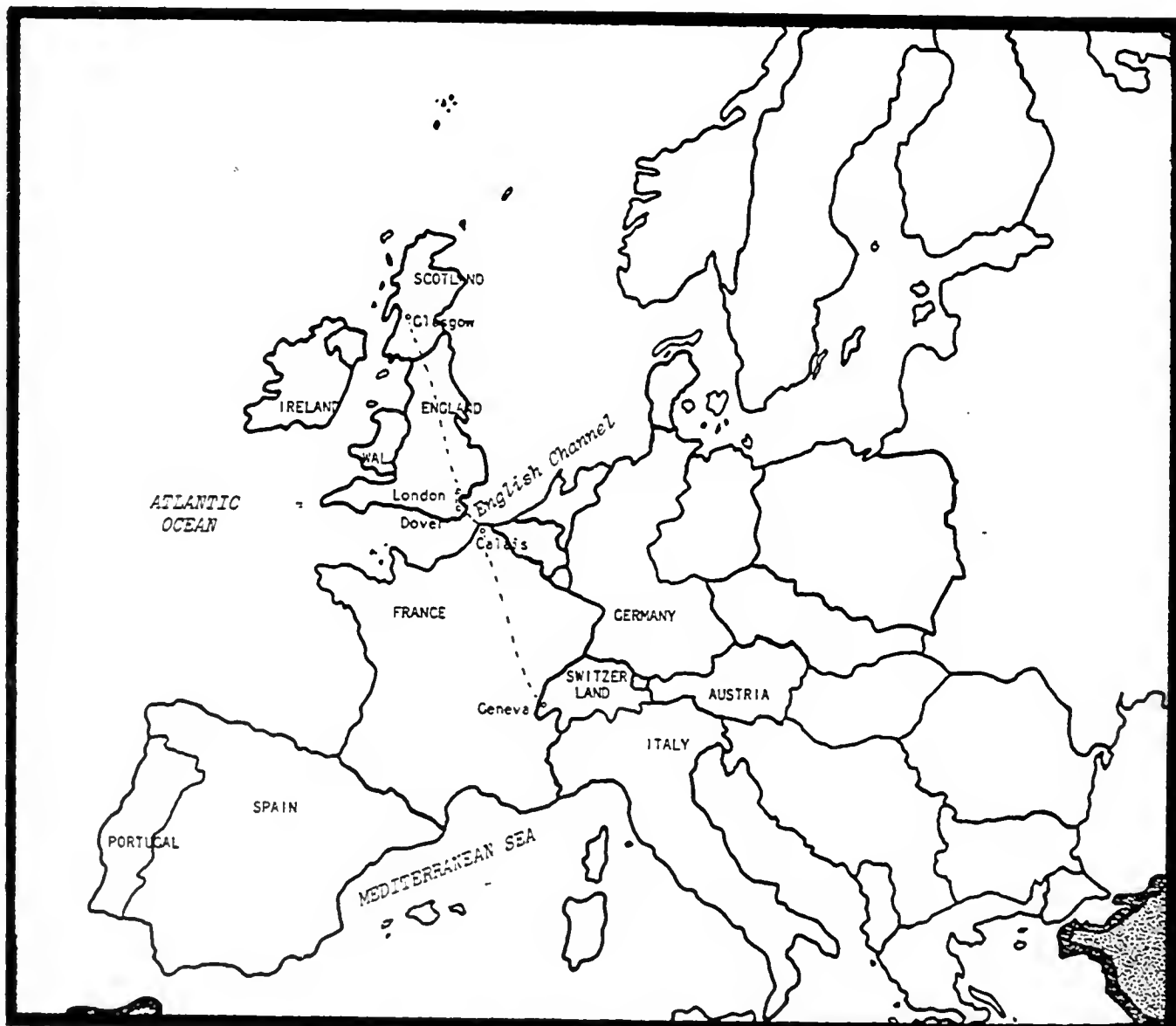
¹ For additional information on the prison at Chillon and its famous prisoner, refer to Lord Byron's popular poems, *Sonnet on Chillon* and *The Prisoner of Chillon*.

² FHL Film # 216,684, Geneva Ward records.

John Peter, Jacob's younger brother, had written, telling Jacob of the fertile land in Arizona. After his conversion to the gospel, Jacob wanted to take his family to Zion. He wrote to John Peter, asking for a loan to make the journey. The money was received, and the family began preparing for the trip to America. (After settling in Arizona, the family worked for John Peter to repay the loan.)

Departure preparations were remembered by Fred as a nostalgic time. "It was a rather sad time while we were preparing to leave for America. All our friends turned against us and even our close relatives."

Fred mentions that it took them six weeks to reach Arizona, arriving there on July 4, 1897. So they probably left Prangins some time in mid-May. Traveling by train, the family most likely went from Geneva to Calais, France and across the English Channel by ferry to Dover. Then back on the train to London, and northwest to Glasgow, Scotland.



Probable Route Taken by Jacob Rothlisberger Family

from Geneva to Glasgow

The major period of emigration for saints from western Europe through London and Liverpool was between about 1840 and 1890 when large companies of converts were joined together by the Perpetual Emigration Fund Company for the crossing. However, Mormon converts fleeing to Zion during the 1890's booked their own passage and sailed independently of any group planning or assistance. This change was brought about by several factors.

The 1890's were a troubled time for the Church and its members. The Edmunds-Tucker Act had been passed by the national Congress because of the doctrine of plural marriage. This act dissolved the Church as a legal corporation. It also required that the Church relinquish to the federal government all property in excess of \$50,000. By the middle of 1888, the U.S. marshal in Utah, as receiver, had taken possession of more than \$800,000 worth of Church property. This, of course, directly affected the assets of the Perpetual Emigration Fund Company, cutting off assistance to the European Saints. That, together with a shift in attitude toward immigration, kept Saints in Europe. Allen and Leonard, in "The Story of the Latter-day Saints," explain:

The Church continued to make converts in its organized European missions, and many continued to emigrate. In general, however, the flow to Utah declined in the 1890's, dropping to half that of the previous decade. One reason was the dissolution of the Perpetual Emigration Fund Company under the Edmunds-Tucker Law, which made it more difficult for the European Saints to find the means to leave their homeland. Another reason was that the Church itself began to change its attitude toward immigration. The colonization era was over, and economic opportunities for immigrants in Utah were becoming more limited. The original purpose of immigration, filling the region with Latter-day Saints so that the Kingdom could not be shaken loose again, had been fulfilled.¹

Undaunted, and supported by the loan from John Peter, the Jacob Rothlisbergers arrived in Glasgow, Scotland to continue their journey to America.

Glasgow was a major center for the construction of these new steamships and an active port for ships departing for America. It can only be assumed that the Rothlisbergers could get cheaper and faster passage by going all the way to Glasgow.

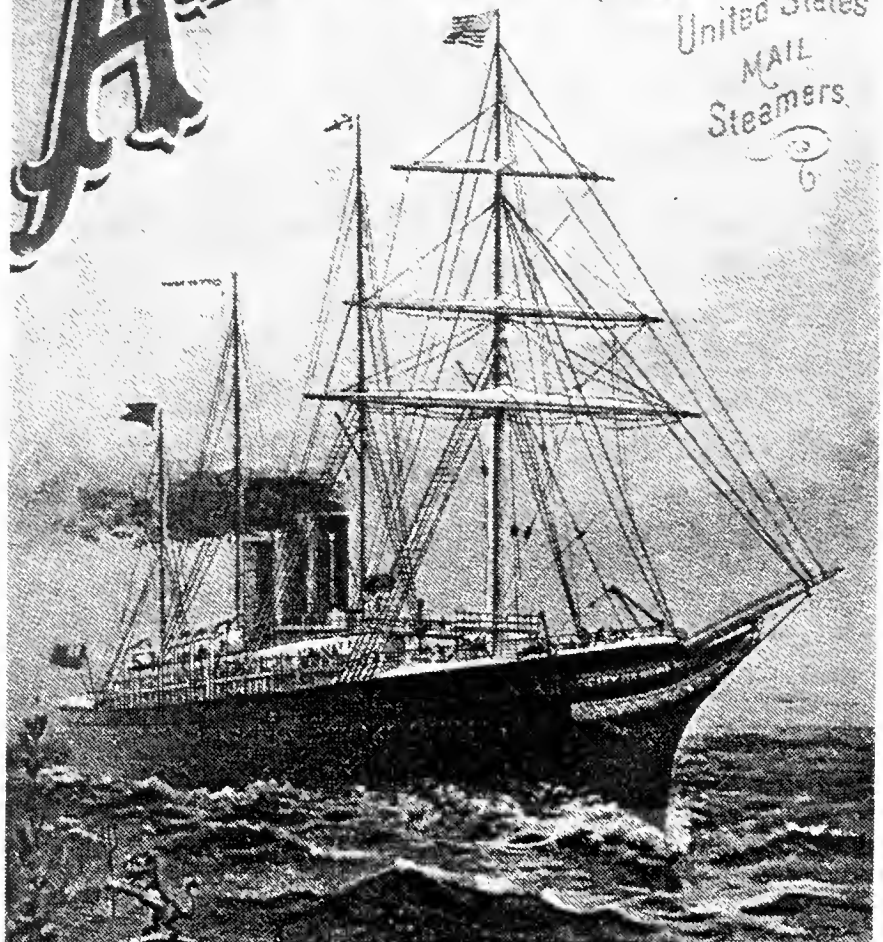
Jacob, Susanna, and their children sailed on the "City of Rome."² Conway Sonne kindly provided our family with these two post card pictures of the "City of Rome" from his personal files.

¹ James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (Salt Lake City: Deseret Book Company, 1976), pp. 420-421.

² FHL Film # 298,437.

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CITY OF NEW YORK.

JOHN G. DALE
AGENT,
31 & 33 BROADWAY
NEW YORK.



CITY OF ROME

The messages on the reverse sides state:

THE CITY OF ROME is considered by many nautical historians to have been the most beautiful 19th century steamship. Her maiden voyage in October, 1881, proved slow and her engines were overhauled. She was 560 feet long with beautiful interiors.

THE CITY OF ROME was transferred from the INMAN LINE to the ANCHOR LINE in 1882. She was 560 feet long, 52 feet wide, 8,415 tons, single-screw and steamed 16 knots. Considered by many to be the most beautiful steamship ever built, she proved no record breaker, but had a highly successful career. She was broken up in 1902.

With the eight members of the Jacob Rothlisberger family on board, this ship steamed out of the Glasgow harbor on 19 June 1897. They traveled second class. Of the journey, Bertha remembers:

We were all seasick for a couple of days, except my sister (Madeleine). We were on the ship eight days. Before reaching New York, the ship ran into a little trouble. They discovered fire in the bottom of the ship. There was quite a panic for a little while. They soon had the fire out and we reached New York in safety.

Fred was impressed with the size of the ship. "The ship was a very huge one, in fact perhaps it would be about the size of two city blocks or more." He, too, mentioned the fire in his story.

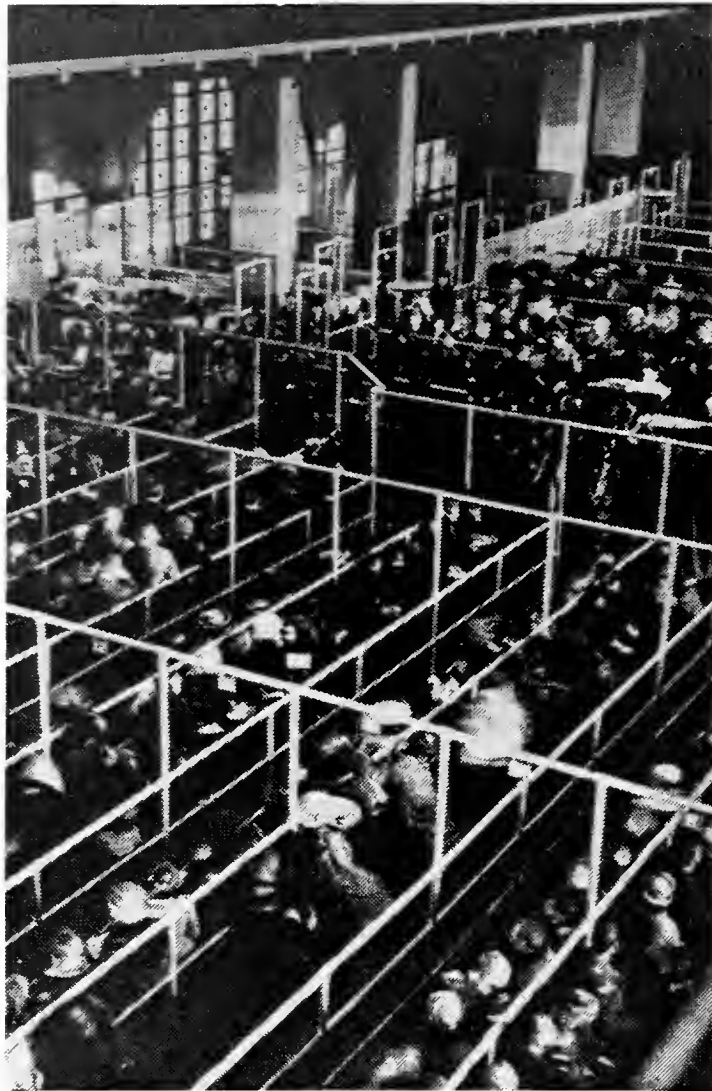
Three days out of New York the City of Rome caught on fire. There was a great deal of worry and excitement on our deck. The ship crew finally got the fire under control and it was not necessary to leave the boat, but it made us a little late in reaching New York.

Fred's account goes on to state: "It took some time to get through the customs office and even more time to find our way around as no one in our party spoke English."

The customs office was Ellis Island. This island in New York Harbor became the nation's official door for new arrivals in 1892 when the federal government assumed the responsibility for processing emigrants. No visas or passports were required before the 1920's, medical tests were brief, and personal eligibility interviews lasted approximately two minutes.¹

The family was apparently assisted through the ordeal by a returning missionary who spoke German. This delivering angel took the family to a restaurant for dinner, to see the Statue of Liberty, and finally to the train depot to get their tickets for the final leg of their journey to Arizona.

¹ Joseph L. Gardner, Ed., *Statue of Liberty* (New York: Newsweek, 1971), pictures on pages 108 and 119.



Typical emigrants going
through Ellis Island
facility



Waiting for ferry to New York City

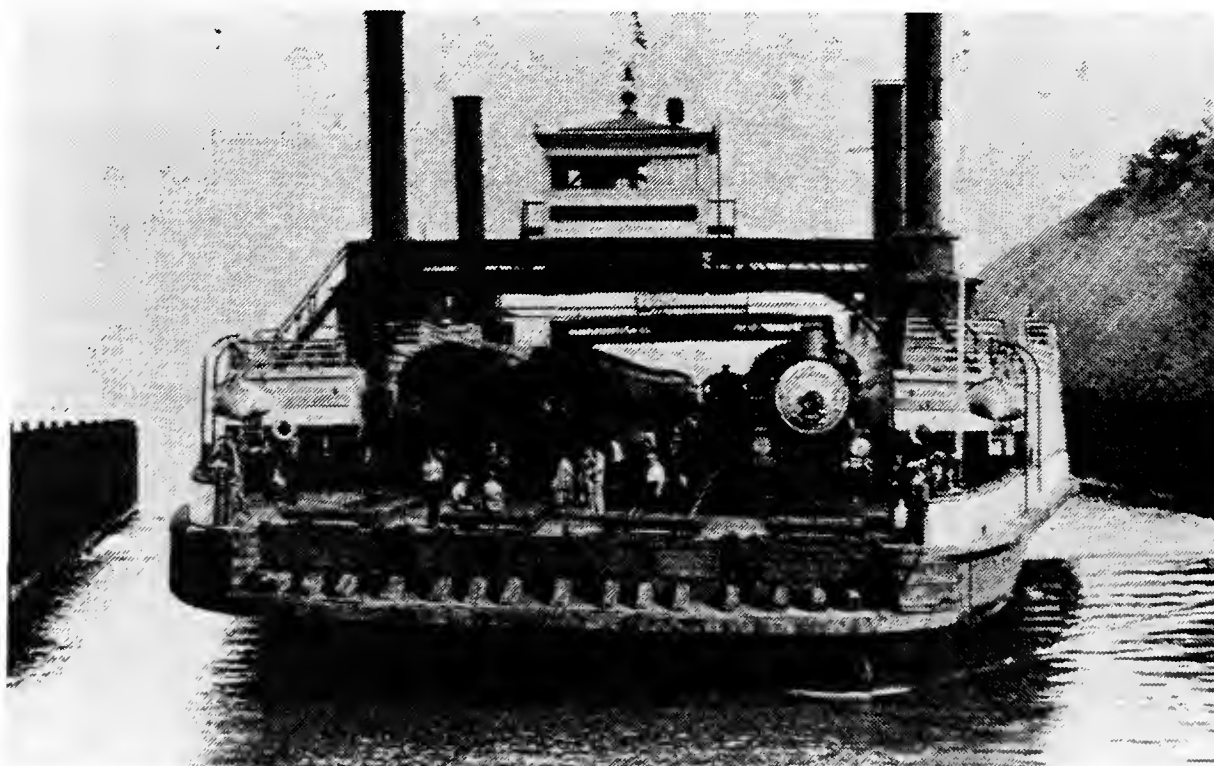
Their train route undoubtedly passed through St. Louis to Albuquerque, and ended at Navajo Station (just west of Sanders).

One would assume the railroad tracks bridged the Mississippi River as they snaked their way west. However, Fred wrote:

It was a thrill of our lifetime when we ferried across the Great Mississippi River. Six weeks after we left our home in Prangins, Switzerland, we arrived in St. Johns, Apache County, Arizona, having come from Navajo to St. Johns in a wagon.

Fred was correct about the ferry. During early days of railroading, bridges were of wooden construction; steel and iron bridges would be developed later. Trains were just too heavy to trust to wooden bridges. The state of Missouri had nearly a thousand miles of railroad track west of the Mississippi, but eastern cargoes and cars had to cross the river by ferry in order to use it. One historian has written:

A big, noisy locomotive would race across the land and reach the Ohio or the Delaware or the Mississippi faster than any vehicle had ever reached it before. Then it would stop and wait for a ferry and good weather. The cars or the cargo would be loaded aboard, and the vessel would cruise across the water. Waiting and the cumbersome procedure often lost the time that had been gained up to the river's edge.¹



Ferry carrying train across water barrier
(note four sets of rails)

¹ David Jacobs, *Bridges, Canals and Tunnels* (New York: American Heritage Publishing Co., Inc., 1968), pp. 7, 56.

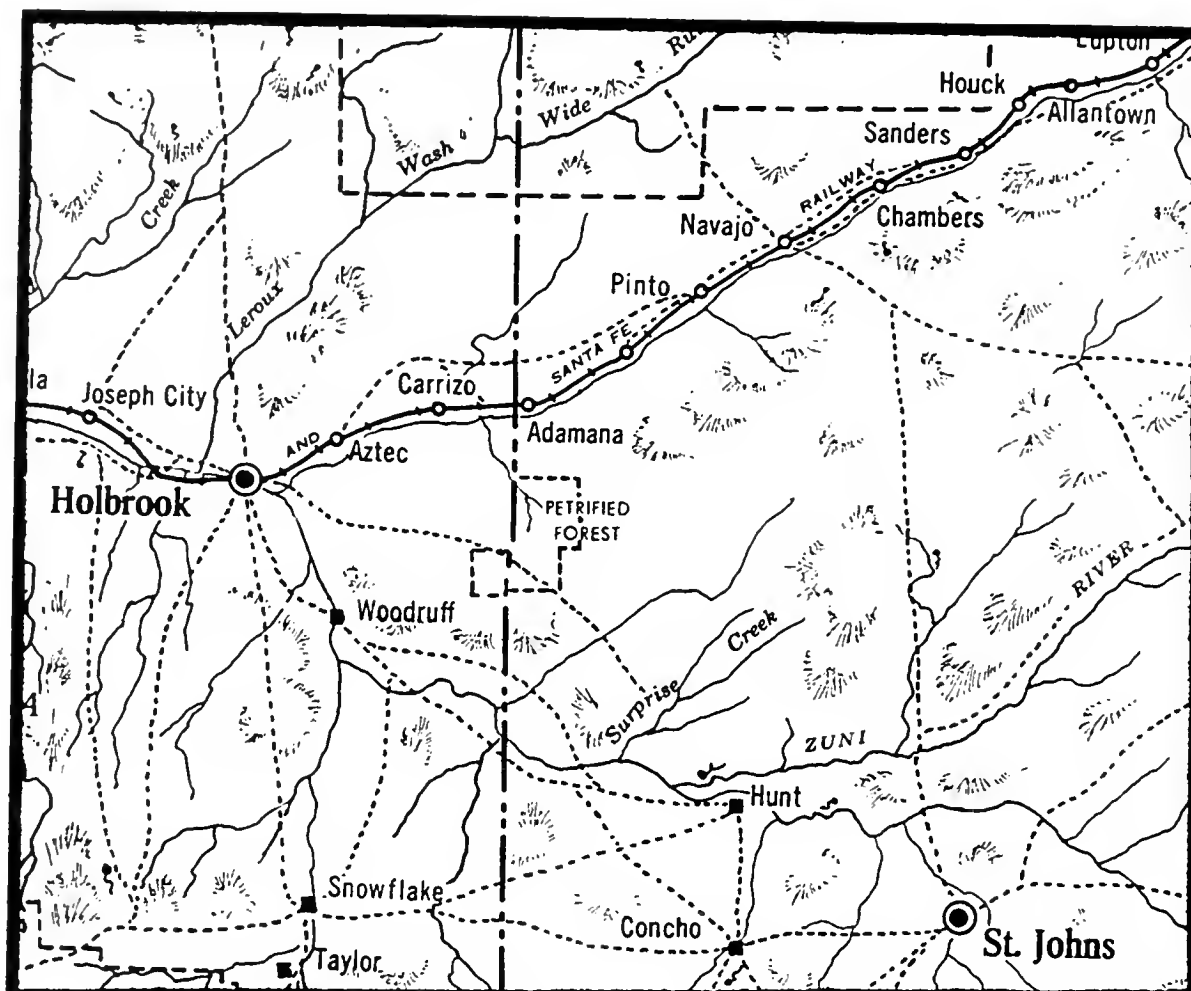
Of all the childrens' histories, Edward's is the shortest. His handwritten history is included here in its entirety:

Edward Rothlisberger History

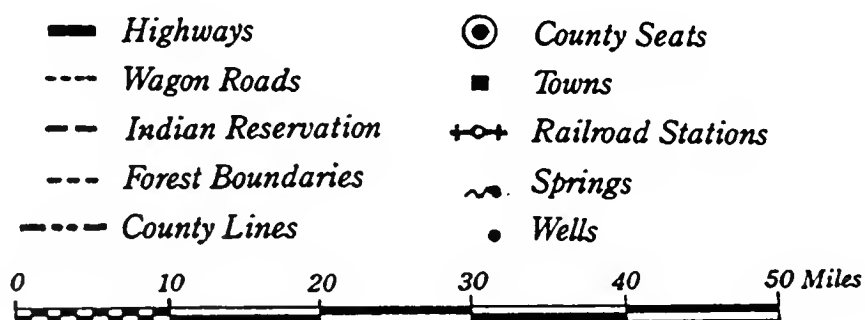
Was born in Switzerland Canton de Vaud, year 18 Nov 1885,
I remember living in a great
big house, lived in one part of
the house and the other part
we used as barn and stable.
We had goats to furnish us in
milk. I remember Mother used
to make a great big pie for
for Christmas. It was baked in some
kind of a Bake Oven. Father used
to in a macaroni factory and didn't
have much time at home, so we all
had to work. I remember singing
and I used to go on the road
to gather those who were for
Gedultigen. There were no cars
in those days. These were the
days before we started going
to school.

When we started going to Elkhart
 we had to walk about 3 miles
 along the railroad tracks. Some
 where about this time we moved to
 Prangen. I think the Missionary
 found us about that time, and
 our greatest desire was to come
 to Zion, but Father didn't have the
 money, so I guess he must have
 written to Uncle John for the money.
 \$800 for 8 of us, we left some
 time in July 1897 came to
 France, crossed the English Channel
 which was always rough. The
 waves would splash clear
 over the ships. I think we
 crossed the Atlantic Ocean on
 the ^{ship} called The City of Rome. When
 in New York took the train
~~came out~~ ^{and landed at} Harbors Springs.
 Uncle John met us there in a
 wagon carried out John on
 the fourth of July 1897 I guess
 you know the rest.

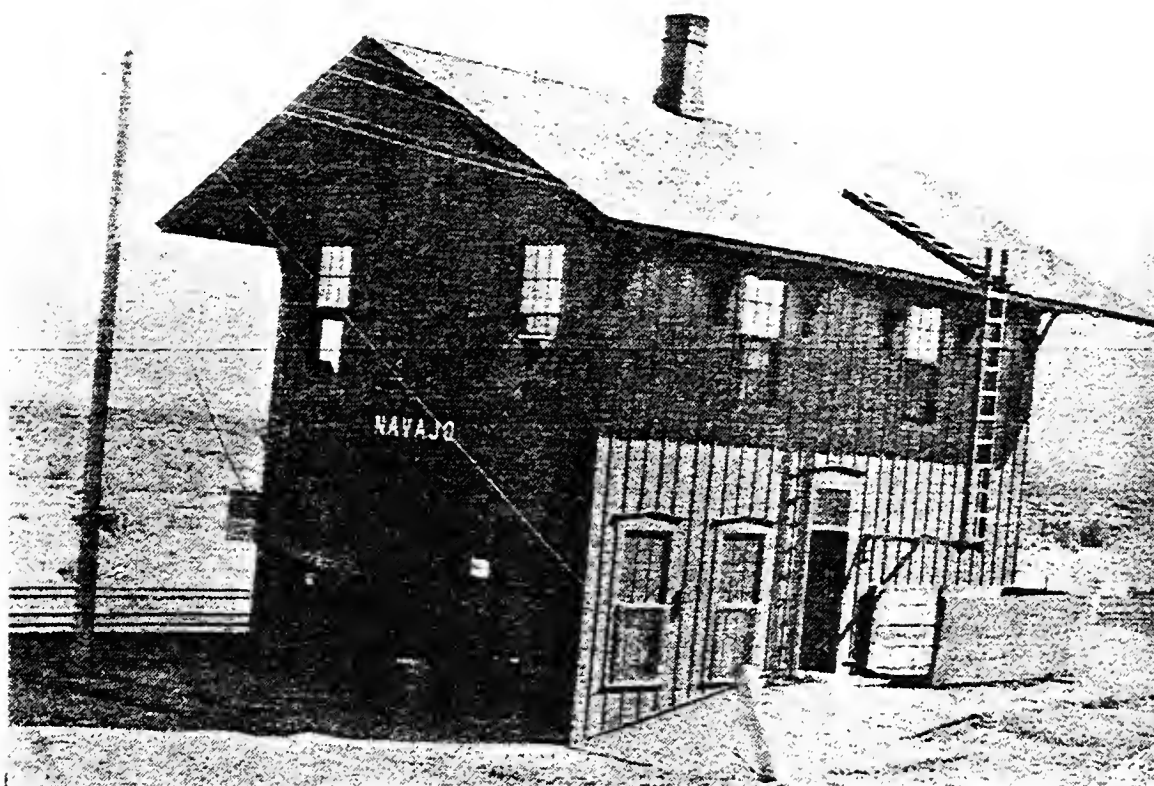
As noted, John Peter ("Old Uncle John" to Edward's children) met them in Navajo with a team and wagon and took them to St. Johns, where they arrived on 4 July 1897. The trip undoubtedly took them the better part of two days.



LEGEND



Wagon route from Navajo Station to St. Johns
Arizona 1912 Map



Navajo Station on the Santa Fe Railroad



Mail Station and Wagon Stop-over between
Navajo and St. Johns

The St. Johns Ward Clerk recorded that on Sunday, July 10, the following were received as members of the ward: Jacob, Susanna, Bertha, Gottfried, John, and Edward Rothlisberger. Madeleine must have been too ill to attend the meeting. It is not known why Jacob, Jr. was not there.

Madeleine was baptized on 25 July, just three weeks after the family reached St. Johns. Her health failed and death came one week later, on 1 August, at the age of 22. The funeral services were recorded in the St. Johns Ward Records:

Fast Day Services, August 1, 1897. (Monday). After the sacrament was administered, the remains of young Sister Rothlisberger were now brought in and the services over the body were commenced. Brother C. P. Anderson explained the trip across from Europe of her, of her parents joining the Church, and her baptism one week ago today, also her great faith, that the desires of her heart were granted. President David K. Udall spoke comforting words to those who mourned though the parents, brothers and sister of this young lady spoke another language. Elder J. W. Brown spoke to the family who mourned, and Brother Rothlisberger (John Peter) interpreted what he said to the family. Patriarch H. J. Platt spoke words of consolation.

Interment was in the St. Johns Westside Cemetery. Our family owes much to this valient young woman for introducing her father to the gospel.

The Rothlisbergers attended church meetings with other St. Johns Saints in the old log Assembly Hall. Bertha commented that she met Martha and Miriam Holgate at church. These sisters would later marry Bertha's brothers, Jacob and Fred. Bertha's new friends helped her learn English, but she also took lessons from a Sister Coleman.

Jacob, Jr. was baptized a year after the family's arrival in St. Johns, and his confirmation was pronounced on August 7, 1898.

Jacob, Sr. and his boys worked for John Peter for the first year they were in Arizona. Jacob, Jr. and Fred helped on the farm and grist mill, while the younger boys, John and Edward, milked the cows and ran errands. By the end of that first year, all members of the family could speak passable English. Upon repayment of all funds which had been borrowed from John Peter to come to America, family members found other jobs in order to be more independent.

Tragedy was to strike the family a second time. Grandfather Jacob died in either February or September of 1899. He was only 55 years old. Even though he enjoyed the benefits of being in America for only two years, the sacrifices he made in joining the Church have brought innumerable blessings to his descendants.



Susanna and Jacob Rothlisberger

Bertha married George Waite on 19 November 1898. She wrote in her history:

We didn't go to the temple for a few years. Then we went to the St. George Temple. My mother, Susanna, and my brother, Fred, and his wife, Miriam, went with us. We made the trip with teams and wagons. . . .

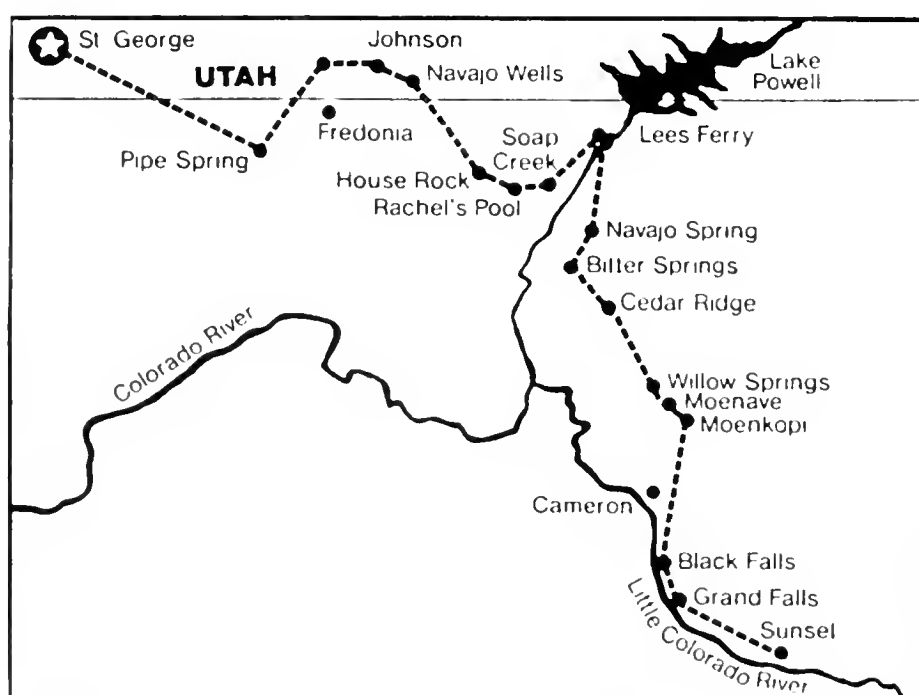


Bertha and George Waite

My mother had the temple work done for my father and other brothers and sisters who had passed away. Fred and I were sealed to our parents. The other living children were not sealed to them at this time, but went later and were sealed to Mother and Father.

The St. George sealings took place during the first part of November 1903. The group stayed several weeks in St. George, doing endowments and sealings for themselves and dead relatives. Madeleine was sealed to George Waite as a plural wife; her sister, Bertha, stood proxy. This sealing trip was just in time, as Grandmother Susanna died 27 December 1903, at age 58. Indeed, the strenuous trip may have precipitated her passing. Her death left John, 19, and Edward, 18, unmarried teen-agers, without a parent.

When Susanna Rothlisberger accompanied Bertha and Fred and their families to the St. George Temple to be sealed, they followed the famed and much traveled "Honeymoon Trail."¹ This trail had been used for several decades by couples making the journey from Little Colorado River settlements to the nearest temple. This difficult trip could take weeks, but hundreds of couples, understanding the importance of temple marriage, made the journey willingly.



Route of "Honeymoon Trail"

¹ This map was taken from "The Honeymoon Trail," *Arizona Highways Magazine*, August 1983, p.

The major preparation for the trip came in procuring a hardy team and wagon. The couple also had to decide if they should be married civilly and then be sealed upon reaching the temple, or if they should invite chaperones to accompany them and be married in St. George.

The St. George Temple was completed in 1877, and the first trip made by Little Colorado Saints took place in 1881. H. Dean Garrett writes:

The trail was over four hundred miles through the desert, winding through steep canyons, crossing barren plateaus, and passing by rivers and pools of undrinkable water. At one point, it crossed the Colorado River near the mouth of the Grand Canyon.¹

Ironically, the worst problem in traveling along the Little Colorado was water--lack of water, muddy water, salty water, or too much water. The "too much water" came when the couples crossed the Colorado at Lee's Ferry.

The long trip to and from St. George caused yet another fear for Bertha:

On this trip to get our endowments and be sealed and have our two daughters, Madeliene and Edith, sealed to us, we befriended some Indians. As they were leaving our camp, they noticed our oldest daughter, Madeliene (3 years old), who was very beautiful and they wanted to buy her. This caused me great anxiety. I couldn't sleep for several nights for fear they would return to our camp and try to steal her.

Bertha's husband, George, was a newspaper editor. Of George's career, Roy Wilhelm wrote:

George Waite, who started working for Milner in 1885, and who was editor of the *St. Johns Herald* from 1912 until the time of his death in 1931, covered the scene in Apache County for a longer period than any of the others, 46 years.²

Fred Rothlisberger met the Holgate girls, not in church, but at the watering hole. The girls in this family had befriended Bertha soon after the family arrived in St. Johns. Fred wrote:

The place where we lived, it was necessary to carry water for the house use and we carried it from the place owned by my uncle John (John Peter). Many of the other people around us also carried water. Among whom were the Holgates. It was on one of these trips that I met Miriam Josephine Holgate, who later became my wife. This was in the year of 1900. We were married on the 27th. day of August, 1902.

What Fred failed to mention about his marriage to Miriam is that it was a double wedding with Jacob, Jr. and Martha Holgate--two brothers marrying two sisters. The Rothlisbergers and

¹ *Arizona Highways*.

² Roy Wilhelm, *A History of the St. Johns Arizona Stake*, Orem, Utah: Historical Publications, 1982.

Holgate had become good friends and met frequently at the Holgate home, spending evenings playing musical instruments and singing. All of the Rothlisberger boys had beautiful singing voices. After the double wedding, the couples made a bet as to who would have the first child. Jacob and Martha won, and named their daughter Susanna Eliza. Fred and Miriam followed a month later and named their daughter Eliza Susanna.



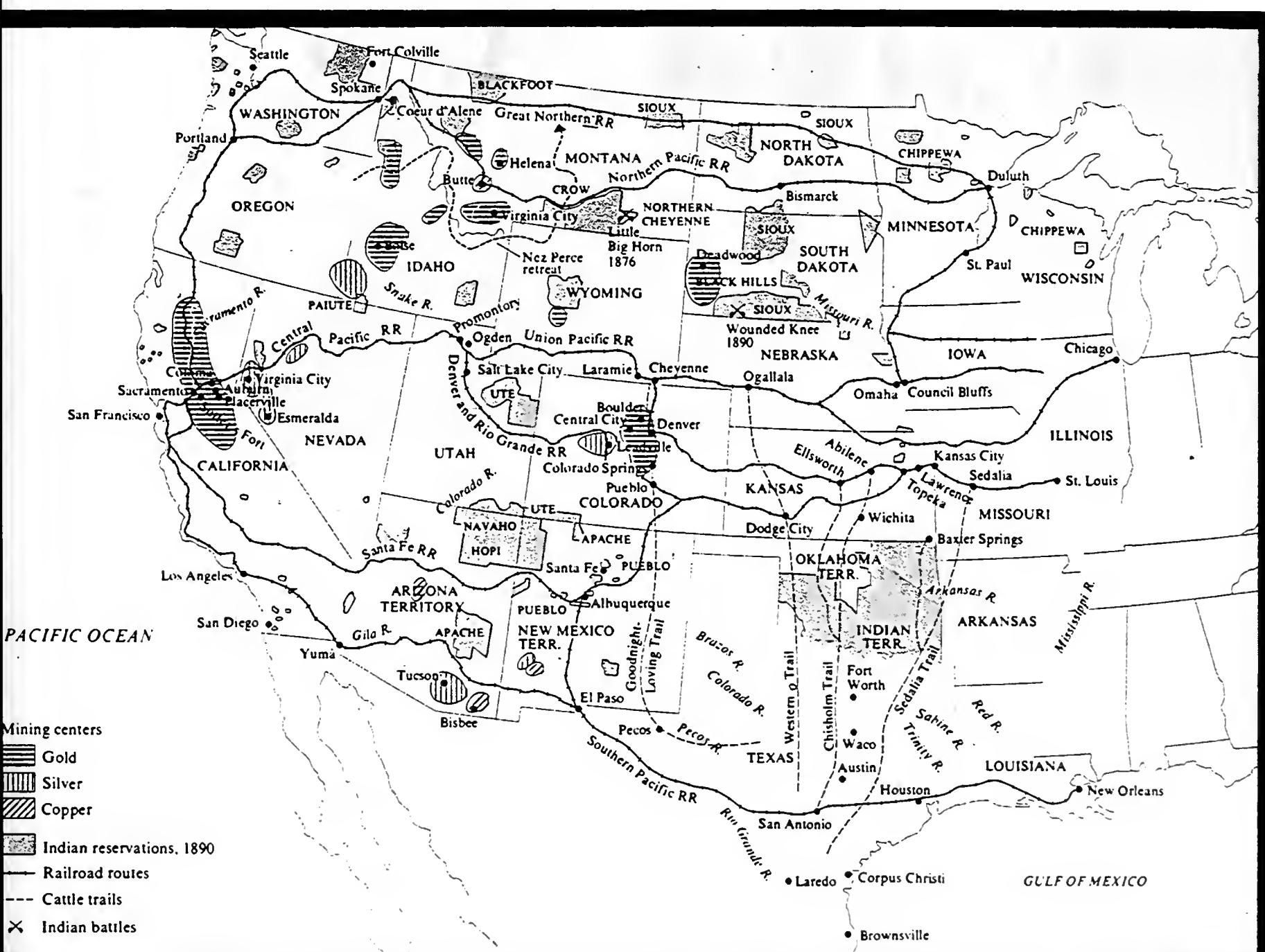
Holgate-Rothlisberger Double Wedding
Left to right: Fred, Miriam, Jacob, Martha

Fred drove the mail from Holbrook to St. Johns for several years, raised gardens and planted orchards. In fact, Fred planted most of the oldest trees in St. Johns. Another quote from Wilhelm's book praises Fred's green thumb:

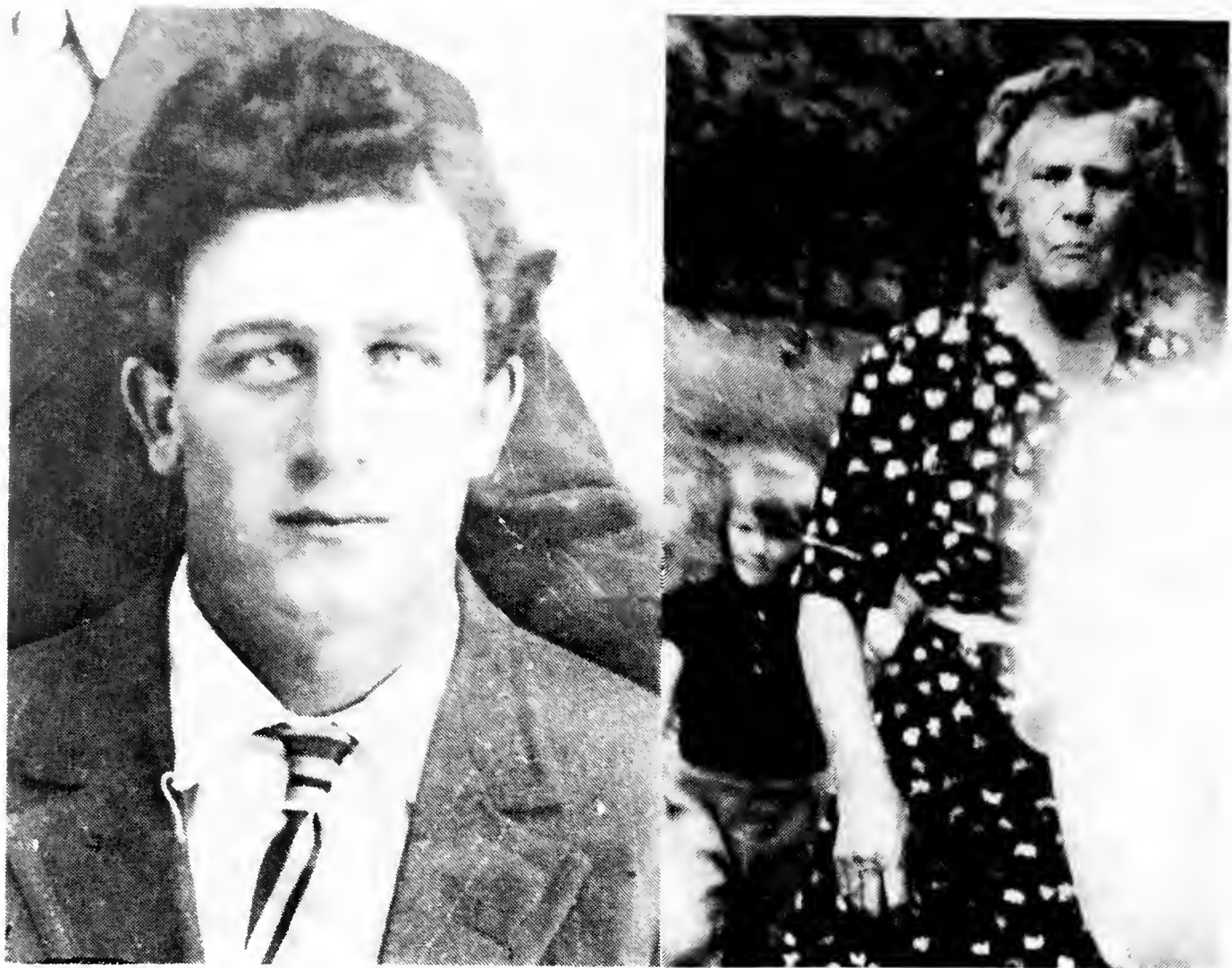
A natural botanist, Fred distinguished himself by the gardens he grew. In speaking of this his son, Jay, said, "We might not have had as much money as some, but no one in town ate better than we did." His vegetable gardens were the show place of his neighborhood, but they were just a proving ground for his work. In the years from 1928 to 1933, he was privileged to work his magic on the beautiful landscape gardens on the grounds of the Mesa Temple in Mesa, Arizona. Mr. Rothlisberger was a humble man who worked hard at what he did best. In another time and place he might well have been another Luther Burbank. . . . These (Rothlisbergers) were all people who loved the soil and came to add great strength to a farming community.

Jacob and Martha lived first in Black Rock, New Mexico, and finally settled in Kline, Colorado. They were sealed in the Salt Lake Temple on 21 August 1907. Jacob died of heart trouble in 1918 at age 40, leaving Martha with eight small children.

John met Chloe Rogers at Concho. Chloe was from Snowflake, and John made numerous trips on horseback cross-country to court her. In September 1912, when he was 28 years old, they went by train to Salt Lake City to be married and sealed. The railroad routes which existed at that time were not extensive. John and Chloe would probably have traveled from Holbrook to San Francisco, through northern Nevada to Ogden, and down to their destination -- the Salt Lake Temple. They were married on October 3.



THE AMERICAN WEST, 1860-1890



John and Chloe Rothlisberger

John and Chloe homesteaded land west of Vernon (Bannon), living in a tent for the first several years. But they were both hard workers, and soon built a home, a cellar, and outbuildings required for farming and ranching. John had been ordained an Elder in August 1911. From that time until his death in 1938, he served as first counselor in the Bishopric in the Vernon Ward. Since the lives of John and Chloe were closely linked to Edward's, more of their history is related in later chapters.

Jacob and Fred were not the only Rothlisberger boys who found the Holgate sisters attractive. Young Edward fell in love with Ruth Holgate. The feelings apparently were not mutual; Ruth married someone else.

Edward spent considerable time in Colorado with Jake and Martha after his mother died. Without the stability of concerned parents, Edward apparently drifted away from Church activity and picked up some undesirable habits. He drank, chewed tobacco and smoked for many years.

Like John, Edward did not marry until he was 28 years old. On January 16, 1914, he married Luella Hall Wilhelm, a widow from Vernon with two small girls.



Edward, Bertha, Fred

Bertha Rothlisberger Waite

I, Bertha Rothlisberger Waite, daughter of Jacob Rothlisberger and Susanna Betschen Rothlisberger, was born February 5, 1877 at Nyon, Vaud, Switzerland, the fourth child of thirteen children — eight boys and five girls. They are Jules Betschen, born December 30, 1869; Louise Betschen, born Jun 10, 1871; Madeleine, born August 31, 1875; Bertha, born February 5, 1877; Jacob, Jr., born June 23, 1878; Gustav, born November 6, 1879; Gottfried (Fred), born December 11, 1880; Karl, born November 14, 1881; Marie, born March 6, 1883; Jean (John), born May 22, 1884; Edward, born November 18, 1885; Benjamin, born April 26, 1888; Marguerite, born July 9, 1890. Seven of the children died before we joined the Church and came to America. They were Jules, Louise, Gustav, Karl, Marie, Benjamin, and Marguerite.¹ (Susanna's first child was named Johannes Jacob, born December 25, 1864. His death date is unknown, but he apparently died in infancy or as a young child.)

When I was a young girl, I had to help my parents, as we were very poor. My father was a farmer and he raised all kinds of vegetables which I peddled to get money to help with the family. As I grew a little older, I went to work helping other farmers rake hay and also gathering wheat, as they did not have machinery to take care of their crops. I also worked in the grape fields, and in the fall, I helped gather the grapes to make wine. As I grew older, I went to work in the macaroni factory. My father also worked there, making the dough for the macaroni. He worked here for 22 years. I was paid only three dollars a week for my work, but things were not so high then as now, and they were better and lasted longer.

I learned also to knit, and made stockings for myself and brothers and sisters.

As a child, I didn't get to play very much. We played games such as jump the rope, chop sticks, etc. My father was strict with us children. If we didn't have our shoes shined for Sunday, we had to wear them as they were. On Sunday, we didn't play, but father took us walking to different parks.

¹Aunt Bertha listed only 12 children. I added Karl, who she did not list. Please refer to the copy of the family birth certificate obtained from Switzerland. This birth certificate can be found in the chapter entitled *The Rothlisberger Family: From Switzerland to Arizona*.

For Christmas we didn't get many presents. We got an apple, an orange, and very little candy. We didn't have very much pastry. We had an apple pie twice a year. The baker made the pie for us. It was as large as a wagon wheel and it took a bushel of apples for it.

We belonged to the Protestant Church, but father was not satisfied with their religion, always hoping that someday he would find the right church. My sister, Madeleine, was sick and in the hospital near Nyon. There were also two ladies who had come from South America to this same hospital for treatments. One day the Mormon elders came to visit these ladies. On their way out, they stopped in my sister's room and gave her some tracts to read. The next day when father went to visit my sister, she gave him the tracts. (One tract was apparently Parley P. Pratt's *A Voice of Warning*.) As he read them, he felt they were true, so he invited the Mormon missionaries to our home and they explained the gospel to us, and we were converted and were all baptized on May 6, 1897, except my sister, Madeleine, who was still very ill, and my brother, Jacob. After joining the church, father was ridiculed by his own family. As there was no church in Nyon, we had to go to Geneva to attend church. Sometimes we went by train and sometimes by boat.

Father had a brother by the name of John Rothlisberger living in America, who had written him as to how fertile the land was in America. Father had a desire to bring his family to this country, so he wrote and asked his brother to lend him the money to pay the trip to America. This he did, and when we arrived in America, he let my father and my brothers work for him to pay back the borrowed money.

Shortly after joining the church, we left Glasgow for America. The ship we came over on was named *The City of Rome*. We were all seasick for a couple of days, except my sister. We were on the ship for eight days, if I remember right. Before reaching New York, the ship ran into a little trouble. They discovered fire in the bottom of the ship. There was quite a panic for awhile. They soon had the fire out and we reached New York in safety. There was a Mormon missionary on the ship with us who could speak German, which my father and mother could speak and understand as well as the French language. He took us to a restaurant to get something to eat and then took us to see the Statue of Liberty. He then took us to the depot to get our train tickets to Arizona. When we arrived at Navajo, Arizona, my uncle was there to meet us. We arrived by team and wagon in St. Johns, Arizona, on July 4, 1897, where we made our home.

My sister, Madeleine, and my brother, Jacob, were baptized soon after we got to St. Johns. We went to church in a log assembly hall, and I got acquainted with the

Holgate girls and they helped me with the English language. I also took lessons from Sister Coleman.

I got acquainted with George Waite and we went together often. He had a boy friend, Peter Peterson, whose girl friend was Lavenia Berry. We four had many lovely times together. After going with George, we fell in love with each other. One day he asked my parents for my hand and we were married on November 19, 1898 in his parents' home by Seymour B. Young. Ten children were born to this union — five girls and five boys. Six are still living. They are: Magdeliene, born February 25, 1900; Edith, born April 23, 1902; Pauline, born August 3, 1904; Lillian, born May 17 1906, and died at age 17; triplet boys, George Solomon, Germain Edwin, and Gervais Jacob, born April 16 1908, and all three died in infancy; May, born May 10, 1909; Joy William, born December 29, 1911; and Gay Edward, born September 6, 1914. All the living children are married and have raised nice families.

We didn't go to the temple for a few years. Then we went to the St. George temple in St. George, Utah. My mother and my brother, Fred, and his wife, Miriam, went with us. We made the trip with team and wagons. On this trip to get our endowments and be sealed and have our two daughters, Magdeliene and Edith, sealed to us, we befriended some Indians. As they were leaving our camp, they noticed our oldest daughter, Magdeliene, who was very beautiful and they wanted to buy her. This caused us great anxiety. I couldn't sleep for several nights for fear they would return to our camp and try to steal her.

My mother had the temple work done for my father and others brothers and sisters who had passed away. Fred and I were sealed to our parents. The other living children were not sealed to them at this time, but went later and were sealed to mother and father.

My husband, George, passed away at St. Johns on January 16, 1931.

I am thankful to my father in Heaven for the privilege of having the Mormon Elders come and teach our family this true gospel and for the privilege of coming to this land of America where we could worship as we pleased. Also, I am thankful for His many wonderful blessings and for His help in times of trouble and sorrow.

The following excerpts from her life sketch were given by her grandson, Marlow Waite Plumb, at her funeral services on September 4, 1965.

I don't believe Grandmother had the opportunity for much formal education but she had a quick mind and learned to read and write, and in her lifetime she spoke French, German, and English. I always remember her soft voice with a trace of accent which she had all her life. It added interest and color to her speech.

She said she learned to knit and make stockings for herself and her brothers and sisters. She became very skilled with her hands and in her spare time she crocheted many beautiful table covers, scarves, and bedspreads. She quilted many beautiful quilts and gave them as gifts to her children, grandchildren and great-grandchildren for wedding presents.

Grandmother has been a widow for 34 years. Through these years she has carried on alone with a great faith that has been an example for all her family. She has been a quiet unassuming person who has not sought social position though she has been faithful in her church attendance and Relief Society work.

Grandmother carried a little poem in her purse that must express the way she accepted life.

For a Widow

Oh, I know how sad and lonely...
 In these times your heart must be...
 For the man you loved so dearly...
 Now no more on earth you'll see...
 But it really would be better...
 If you did not stay so sad...
 And would thank the Lord in Heaven...
 For the years of love you had...
 and the joyous recollections...
 which his life has given you...
 Likewise should be golden treasures...
 That your spirit should renew...
 Lift your face to scarlet sunbeams...
 When the dawn of day is here...
 And as shades of night are falling...
 Stars of solace will appear...

**And remember he is wishing...
 For your happiness in life...
 And beyond the distant rainbow...
 You'll rejoin him as his wife...**

Grandmother's health has failed the last few years and she has spent time with different children and their families. She passed away at the McNary Hospital September 1, 1965.

I think this poem is a fitting tribute to her life.

True Nobility

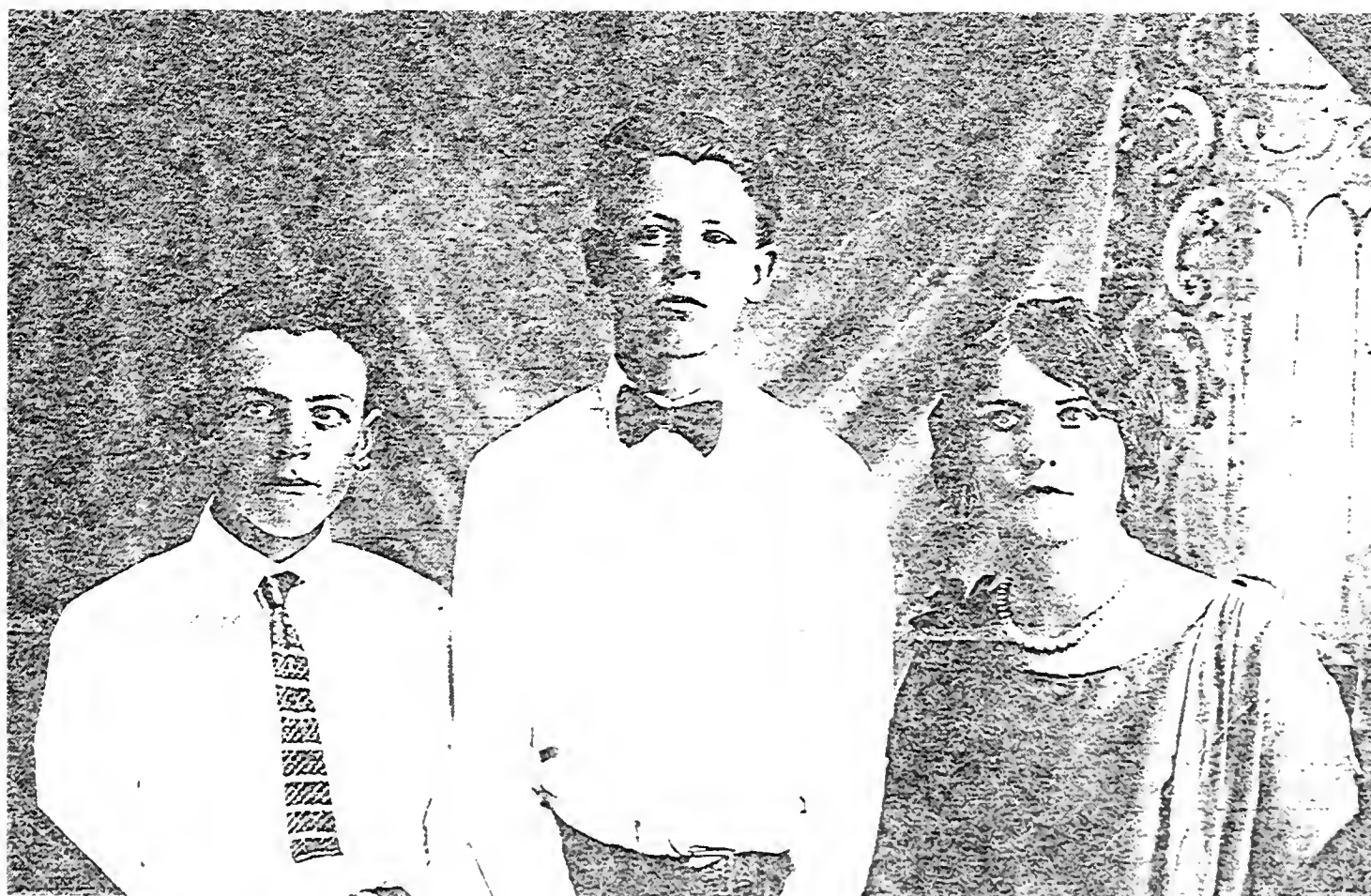
**Who does his task from day to day
 And meets whatever comes his way,
 Believing God has willed it so,
 Has found real greatness here below.
 Who guards his post, no matter where,
 Believing God must need him there,
 Although but lowly toil it be
 Has risen to nobility.**

**For great and low there's but one test:
 'Tis that each man shall do his best.
 Who works with all the strengths he can
 Shall never die in debt to man.**

Edgar A. Guest



Bertha and Mother Susanna



Top Photo: George and Bertha, with triplets
Bottom Photo: Joy, Edward, and Lillian (?)



Pauline



Bertha and George

Jacob Rothlisberger, Jr.

(Compiled and written by Ellen Cardon Young; edited by Gloria Andrus)

The name of ROTH LISBERGER is also spelled ROETH LISBERGER. The earliest known ancestor is Conrad Rothlisberger. He was born about 1530 in Langnau, Bern, Switzerland. While doing research at the Genealogical Library in Salt Lake City, I came across the works of Julius Billiter, who did a lot of work with the parish registers in Switzerland. He compiled them into families and then his works were microfilmed.²

Conrad and Catherine had three children, all born in Langnau. We come through the first child, Niklaus (Claus), born about 1555.

Where the Rothlisbergers migrated from into Switzerland is still unknown at this time. Many generations were born, lived, married, and died in Langnau. The first family to join the Church of Jesus Christ of Latter-Day Saints was Christian and his wife, Anna Barbara Jost (Yost) in Langnau.³ Their son, Jacob (our ancestor), joined the Church in Geneva, Switzerland on May 6, 1897.

Christian and Anna Barbara came to America on June 12, 1872, on the sailing ship *Manhattan*. The passenger list shows their ages as 58 and 51. They were endowed and sealed in the endowment house January 27, 1873.

Their son, John Peter, sailed from Liverpool, England on the ship *Montana* on June 15, 1878, and arrived in New York on June 25. He continued his journey to Salt Lake City by rail, arriving on July 3.

According to a family group sheet submitted by Julia Burk of Eagar, Arizona, Christian died and was buried in Provo, Utah. This still has to be proven. Anna Barbara died in St. Johns in January 1894. John Peter is found on the 1880 census of Provo, Utah, but his parents were not there.

² The Rothlisbergers are found on GSF-193, 482 Langnau. Also the Rothlisberger families can be found in a book *Kammacher Family, Etc.* by Julius Billiter with call number Q929.2494 K129b in Rothlisberger of Langnau section beginning with page 128 of book and page 2 of family.

³ Their baptismal dates are on the Langnau Ward records GSF - 128, 137, Pg 42 #24, 25, 26, and 31; Pg. 158 #204; Pg 43 #44.

Jacob is the child we come through. He did not get married until September 25, 1874, and did not join the church until 1897. We have to wonder where he was when his parents heard the gospel in 1869. Jacob married Susanna Betschen in Langnau; Susanna already had three children — Johannes Jacob, Julius, and Louise.

Sometime between 1874 and 1875, Jacob and Susanna moved to Eysins, Vaud, Switzerland, where Madeleine and the next four children were born. The family then moved to Prangins, Vaud, where the last six children were born .

Jacob and Susanna belonged to the Protestant church, but Jacob was not satisfied with their religion, always hoping that someday he would find the right church. Their oldest daughter, Madeleine, was sick in the hospital near Nyon when Mormon elders came to visit two ladies from South America who had come to this same hospital. On the way out, the elders gave Madeleine some tracts to read. The next day when Jacob came to visit his daughter, she gave him the tracts. As he read them, he felt they were true, so he invited the missionaries to their home to have the gospel explained to them. They were converted, and all were baptized on May 6, 1897, except Madeleine and Jacob, Jr. There was no church in Nyon, so the family had to go to Geneva to attend church. Sometimes they went by train and sometimes by boat.

The family emigrated to America the month after their baptism. Jacob's brother, John Peter, loaned him the money to pay for the trip to America. The family went from Geneva to Glasgow, Scotland. They came to America on a sailing ship named *The City of Rome*. The ages of the family were: Jacob, 53; Susanna, 51; Madeleine, 22; Bertha, 20; Jacob, 19; Fred, 17; John, 11; and Edward, 10.

They were all seasick for a couple of days. The trip took eight days to reach New York. A Mormon missionary on the ship who could speak German, took them to a restaurant to eat and then took them to see the Statue of Liberty. He then took them to the train depot to buy tickets for the trip to Arizona. When the family arrived in Navajo, Arizona, Jacob's brother, John Peter, was there to meet them. The rest of the journey was by team and wagon. They arrived in St. Johns on July 4, 1897.

Jacob and his sons worked for Old Uncle John to pay back the money which was borrowed to make the trip to America. He owned a large cattle ranch near Eagar. Young Jacob and Fred helped on the ranch and ran the grist mill. John and Edward milked cows and ran errands. By the end of the first year, all members of the family could speak fluent English, and had also repaid Old Uncle John the borrowed money. The family sought and found employment elsewhere in the community so they could be more independent.

Jacob, Sr. died in St. Johns on September 25, 1899. In November 1903, Susanna, her daughter, Bertha, and Bertha's husband, George Waite, together with her son, Fred, and his wife, Miriam Holgate, went by team and wagon to the St. George Temple. Susanna and Jacob (deceased) were endowed and sealed on November 10, 1903. The following children were sealed to them on that day: Jules, Louise, Madeleine, Bertha, Fred, Marie, Benjamin, Marguerite, Gustav. Johannes Jacob was not sealed to them at that time. We also have to wonder why there is no mention of Karl. Jacob, Jr. was sealed to his parents on August 21, 1907 in the Salt Lake Temple; John, on October 3, 1912, Salt Lake Temple; and Edward on May 16, 1928, Arizona Temple.

In 1880 William Holgate, Jr. and his second wife, Elisa Pace Gibbons, moved from Glendale, Kane County, Utah, by oxen to St. Johns. There they raised their family as William worked as a contractor.

William's daughter, Martha, became acquainted with Jacob Rothlisberger around the turn of the century. The Rothlisbergers and Holgates became very close friends and frequently met at the Holgate home and enjoyed evenings playing musical instruments and singing. Jacob and Fred began courting Martha and Miriam. They had a double wedding on August 27, 1902 in St. Johns. The couples made a bet as to who would have the first child. Jacob and Martha won, and named their daughter Susanna Eliza. Fred and Miriam followed a month later and named their daughter Eliza Susanna.

The next place Jacob and Martha lived was in Black Rock, New Mexico. Jacob was working for his father-in-law, who was a contractor. They were building a school there. Jacob and Fred worked mainly in the brick yard and in the construction of the stone walls of the school. William met with misfortune and went broke before the school was finished. Unfortunately, Jacob and Fred received only a small part of the earned wages. While in Black Rocks, Jacob and Martha's first son was born, William Jacob, February 17, 1905. He died a year later. Since living in Black Rock was only temporary, all their belongings were stored in a house in St. Johns. The reservoir in St. Johns went out and destroyed their possessions. After that, they had no reason to return to St. Johns, so headed toward Aztec, New Mexico where a railroad was being constructed between Durango, Colorado and Aztec.

It took the Jacob Rothlisberger family two weeks to travel from Black Rock to the banks of the San Juan River across from Bloomfield, New Mexico. The day they arrived, the river was flooding and the ferryman drowned. After ten days, the ferry was back in operation. The men went to work on the railroad upon arrival in Aztec. Lester

Holgate, Martha's brother, and Jacob drove their teams of horses to drag the scraper for the ballast (the gravel laid in the railroad bed).

One day, about two months after they began work on the railroad, one of the teams ran away with Jacob and William Holgate in the wagon. William was thrown clear of the wagon, but Jacob's leg was caught in one of the wheels when he was thrown from the wagon. He didn't get loose until someone who just happened by on a horse stopped the wagon. The accident left its mark on him in the form of a permanent limp.

The family lived in Aztec until the railroad was finished, then they, along with the construction crew, moved to Ship Rock, New Mexico, to work on another school house. The work there consisted of molding brick with their hands and hauling rock from Hogsback to Ship Rock.

A year later, Jacob heard that land in La Plata County, Colorado was being opened for homesteading. They filed on some ground in Kline, Colorado. While the rest of the crew went back to St. Johns to sell their property there, Jacob and Martha stayed on the stead as Martha was expecting another baby.

Martha Ellen was born September 20, 1906. Six other children were born to them while they worked their farm in Kline. All their children were baptized in Kline except the twins, Nell and Dell, who were baptized in St. Johns.

In August of 1907, Jacob and Martha took their two children, Susanna, 4, and Martha Ellen, 11 months, to Salt Lake City, where they were sealed as a family. Also sealed to them was their baby son, William, who had died in Aztec. Jacob was also sealed to his parents at this time.

Jacob was ordained a Seventy on May 24, 1913 by George F. Richards.

On June 19, 1914, a warm summer evening, in the little town of Kline, a daughter was born to Jacob and Martha. She was named Anna Marie, the fourth daughter and seventh child. Her brothers and sisters were: Susanna, Martha, Genevieve, Clyde, Andrew, Nell and Dell.

Jacob supplemented the family income by teaming with Lester Holgate in construction contract work because making a living on the farm was difficult at times and did not bring in enough money to support his growing family. Jacob and Lester built bridges, basements, etc. Through farming and construction work, Jacob was able to support his family as well as put a little aside for a rainy day. Then Jacob bought ten

acres of land in Kline Townsite Proper. There he began to build a home for his family with the help of Lester. The roof was on by the spring of 1918 and the outside was finished in the rough. Jacob moved his family into the unfinished home with intentions of finishing it as he could afford to do so, but he was called home before he saw his dream come true.

Jacob had been troubled by a leakage of the heart all his life and had been told by the doctors to never go anywhere alone. This defect never slowed him down. He put in a hard day of work on October 17, 1918, hauling water for the steam powered thrasher. He returned home in a good mood that day. Then at 4:00 am on October 18, 1918, he was called home. The entire family was shocked over his sudden death. Susanna was 15 years old and the twins were 15 months old. Martha was only 40 and left a widow with eight children to raise. (Anna Marie was only four — just old enough to begin enjoying her father.) Jacob was buried the same day he died. Martha dreamed one night, shortly after Jacob's death, that he had been buried alive. She tried to have his body dug up, but decided not to after she became convinced he really was dead.

After Jacob died, Martha worked hard to keep her family together. She worked four more years on the farm, in the fields side by side with the men. More than likely Clyde and Andrew helped her with the large outside chores, while Susanna and Martha took care of the household chores and the younger children. Twins only 15 months old would have been a handful. Anna Marie spent the first eight years of her life on this farm. She was the last child of her family to be baptized in Kline, the date of July 1, 1922.

Martha was sustained as Ward Clerk in 1919, and was released just before 1922.

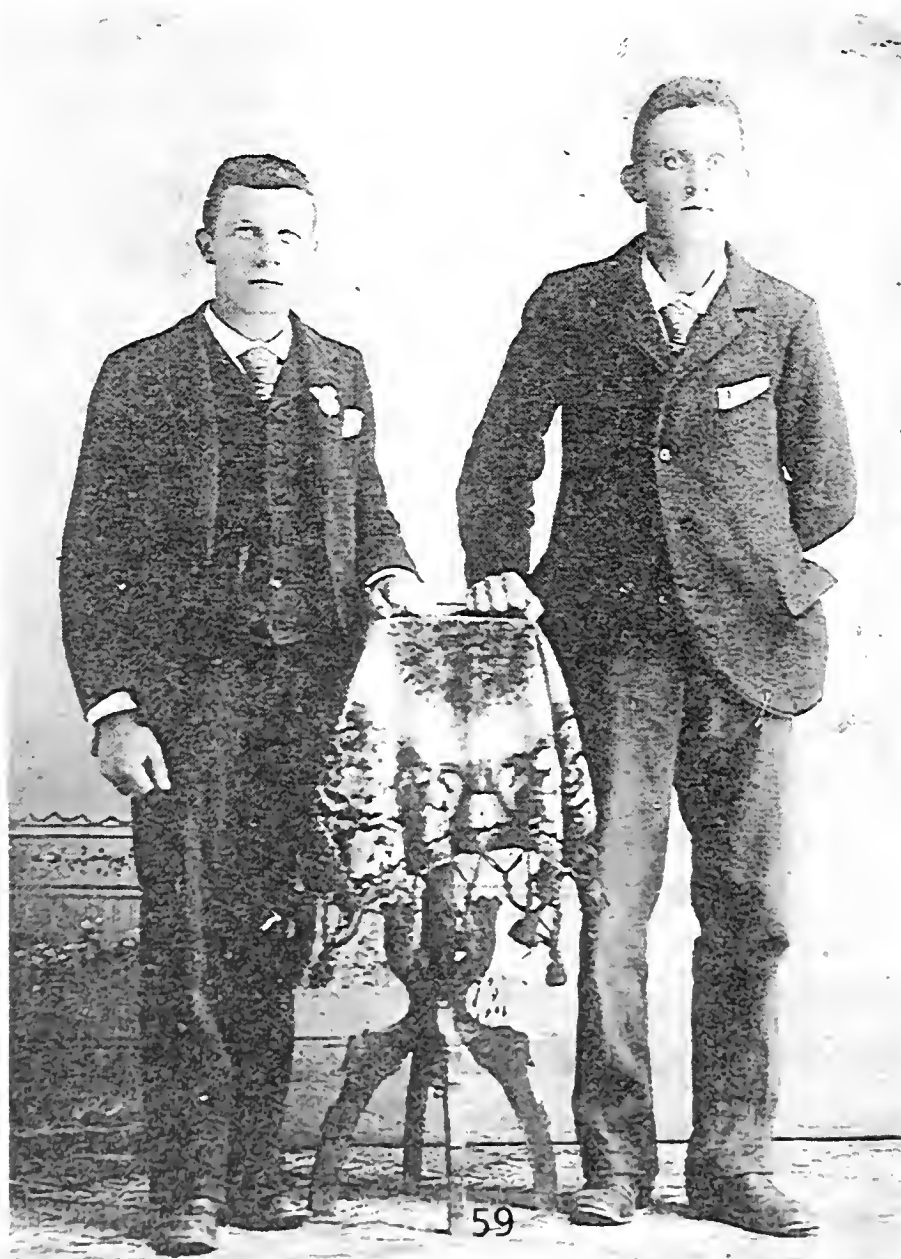
That fall, after a visit to St. Johns, Martha decided to move her family back to St. Johns because she would have better chances to work and raise her family. Susanna had married Ervin John, so Martha was the oldest child at home.

Martha worked hard to keep her family together. She taught her children the value of work, and as soon as possible they were working for wages, especially the boys, in order to help support the family. Martha cooked for construction crews and often had to follow the construction jobs. With her mother gone and the older children working, Marie was often left in charge of her twin sisters, Nell and Dell. One time when Marie went to Church and the twins stayed home, they got scared and lit some matches while they were hiding under the bed. Marie came home to a house full of smoke and found the twins between the smoldering mattresses.

Marie lived ten years in St. Johns. She graduated from high school in the spring of 1932. Her sister, Martha, and Martha's husband, Lynn Zufelt, lived in Kirtland, New Mexico. As all 18 year olds want to be on their own, Marie went to live with Martha that summer. She found work on the Eddie Wheeler dairy farm. A man by the name of Joseph P. Cardon was also employed at the Wheeler farm. The first time Marie saw him, the thought ran through her mind that this was the man she would marry. Marriage was the farthest thing from Joseph's mind. He wanted to return to school that fall, and besides, he wanted nothing to do with a redhead. It didn't take Marie long to change his mind. Soon they were helping each other with chores of milking cows, dishes, and even enjoying evening strolls together. They spent many working hours together and sharing thoughts of their hearts. They built a solid foundation for their life together on this earth as well as in the eternities.

Marie and Joseph were married on July 7, 1933 in St. Johns. Marie was 19 and Joseph 31. They went to the Arizona Temple on September 26, 1933 to be sealed for time and eternity.

In 1930, Martha Holgate Rothlisberger married William Harris. They had a good life together. Martha died in 1962, at the age of 84, leaving a large posterity.



Fred and Jacob, Jr.



Martha Holgate Rothlisberger



**Anna Marie Rothlisberger Cardon
and Joseph Phillip Cardon
July 7, 1933**

**Martha Holgate Rothlisberger
and Will Harris,
her second husband**



Gottfried (Fred) Rothlisberger

(Written by Josephine Rothlisberger)

In Eysins, Canton Vaud, Switzerland, Jacob and Susanna Betschen Rothlisberger lived in a small rock house with their young family. On the 11th day of December, 1880, a baby boy came to Susanna and Jacob. He was the sixth child of a family of twelve, and was christened Gottfried. Later he was called "Fred."

Fred's childhood was spent, from the time he was big enough to help, in caring for the livestock, pigs and chickens. Soon he reached the age when it was necessary for him to go to school and learn to read and write his native language, which was French.

"Oh, Fred, it's time to get ready for school."

"Alright, Mom, be there in a minute."

"Daddy will go to school with you this morning and help you get started. Put on your coat and overshoes. Be careful, son."

"Bye, Mom. See you about dark. Don't work too hard today, will you, Mom?"

"Be careful, son. Jacob, here's the boys' lunch. Will you wait and come home with the boys?"

"Yes, Susanna, I'll wait. I have an extra lot of business to attend to in town, so we may be a little later than usual. Well, goodbye."

Fred's school days were not very long and he did not go farther than the sixth grade, at which time it became necessary for him to help earn a living for the family.

One of the red letter days in his school life was the day of the annual school picnic when the entire school went to visit the Prison of Chillon on the shores of Lake Geneva. The trip was made in a steamboat. The prison was built on a small island, and part of the cells were under water. The students were shown the place where the prisoners were beheaded, also one room where they kept prisoners who were sentenced to solitary life imprisonment.

This was a large room, with a high ceiling, which was cut out of solid rock. Two small windows were placed high in the wall, which allowed the sun to shine in for only

a few minutes each day. The prisoner was chained to one of a row of large pillars in the middle of the room cut from solid rock. One prisoner was chained to this pillar for eight years; his only companion a little mouse. The man had walked around the stone pillar so much he had worn a deep path in the stone floor.

In the old country, Sunday afternoons were spent in the various parks. One Sunday, Jacob took his family to visit a park in Geneva. There were many interesting animals and sights to see. At one end of the park, a large cave had been worn out of the rock by the winds. This cave was occupied by a huge polar bear. There was a traditional custom of keeping this cave occupied by a bear; when one died, a new bear was brought down from the mountains. While Fred and his brothers and sisters were visiting the bear, a nursemaid came with a young baby in her arms. The nursemaid leaned over the fence to drop some peanuts into the cave for the bear, when the baby fell from her arms into the bear's cave. Park attendants and members of the fire department arrived on the scene immediately, but before they could reach the baby, it was eaten by the bear. This was a terrible shock to the nursemaid. It was said she brooded over the baby's death to such an extent that she lost her mind in a few short years.

In Switzerland, bread baking was very much different than it is in this country. The poorer class of people would take their wheat and other ingredients needed to bake to the town bakery and would have enough bread baked to last for many months. Fred said, "If you could have visited some of the homes in our town, you would find in the pantry shelf after shelf of bread."

Jacob's family could only afford one pie a year, and this was at Christmas time. The town baker made the pie, too. The pies were about two feet across and cost so much that it was not possible to have more than one pie a year. The Rothlisberger family's favorite pie was apple; it took about a bushel of apples to make the pie.

There was not much laughter and play in Fred's life. He had to work hard, and his father was a rather stern man who did not believe in play. Notwithstanding this fact, many happy hours were spent with the neighbor playmates in games similar to ours. One similar game was marbles. Sycamore trees were very common in their hometown, and many an hour was spent in climbing the gnarled, crooked limbs of the sycamore trees surrounding their humble home. There was always a very vivid picture in Fred's mind of the large town clock which was placed on the steeple of the town hall (which he said was the highest steeple in the village). This town hall was located at the end of the street on which Fred played many a game of marbles.

In addition to raising vegetables, which the boys peddled from house to house, Jacob worked in a macaroni factory. It was interesting to learn how macaroni was made. The dough was blown through a steel press, which was at the temperature that cooked the dough as it went through.

Madeleine, the oldest daughter, had always been an invalid; a great part of her life was spent in hospitals. While she was in a hospital near Nyon, two Elders of the Mormon church came to visit an elderly lady whose room was next to hers. They left several pamphlets with the lady, who, after reading them, told Madeleine of the strange things contained in them. The next time her father visited her, Madeleine told him of the two men who were from Utah in the land of America. He waited for the missionaries that day and asked them for some of their literature. Up until this time the family had belonged to the Protestant church, but after reading the literature given them by the two Elders, and discussing with them the various doctrines contained in the pamphlets, Jacob and Susanna became convinced that they wished to belong to this church. So, the following Sunday, Jacob and Susanna took their family to the place where church was being held. It was 15 miles from home and all the family walked the entire distance. They joined the church and ever since have belonged to it. Fred tells the following:

“After we joined what is commonly called the ‘Mormon’ Church, we desired to come to America. So we all worked and saved our earnings to that end. It took some time to sell our home and other possessions. It was rather a sad time while we were preparing to leave for America; all our friends turned against us, and even our close relatives, but in time we had enough money to buy our passports for America. We sailed in the year 1897 on the ‘City of Rome.’ It is hard to describe the feeling one has when looking at the mother country for perhaps the last time and knowing you will never see your old friends and relatives again., This feeling of sadness was soon forgotten in exploring our new surroundings. The ‘City of Rome’ was a very huge ship, in fact, it perhaps would be about the size of two city blocks or more. We were going second class and did not enjoy many of the luxuries of the first class passengers, but we were happy. There were many other passengers also going second class who were coming to America for the same reason we were — for the purpose of worship. I was seventeen years old when we came to America.

“Three days out of New York, the ‘City of Rome’ caught on fire in the engine room. Everyone was madly rushing around hunting their families, as the Captain of the ship was making preparations to place the passengers on lifeboats. There was a great deal of worry and excitement on our deck as we were nearer the engine room and saw more evidence of the fire. The ship crew finally got the fire under control and it was not necessary to leave the boat, but it made us a little late in reaching New York.

"It took some time to get through the custom office and even more time to find our way around as no one in our party spoke any English. But after a lot of motioning around, we finally found our train for the west. We were going to Arizona, as my Uncle John Rothlisberger, who now lives in Springerville, was here and had written my father that this was a very fertile country to live in. It was a thrill of a lifetime for us when we were ferried across the great Mississippi River. Six weeks after we left our home in Prangins, Switzerland, we arrived in St. Johns, Apache, Arizona, having come from Navajo County to St. Johns in a wagon.

"Our first home here was down in the northeast part of town near the old light plant. The light plant was at one time owned and operated by my Uncle John and I worked several months there, myself.

"My father farmed and did odd jobs around the community in order to support his family. He only lived two years after we arrived here and after his death the support of the family was up to me. I had become interested in growing things, from the humblest vegetable to the largest tree, and there was a great many trees, both shade and fruit, which I have planted here in St. Johns.

"I was naturalized and became a citizen of the United States on October 6, 1902, by order of Richard E. Sloan, Judge in the District Court of the Fourth Judicial District of the Territory of Arizona, in and for the County of Apache.

"The place where we lived, it was necessary to carry water for house use, and we carried it from the place owned by Uncle John, later purchased by Mr. R.H. Sainsbury, which later burned down. Many of the other people around us also carried water from this well, among whom were the Holgates. It was on one of my trips for water that I met Miriam Josephine Holgate, who later became my wife. This was in the year 1900. Our courtship lasted for two years, during which time we had many enjoyable times, such as sleigh rides, candy pulls, corn husking bees, and other old time parties. My wife told me later that she had always said she was going to marry a foreigner, even before she had met any. We were married on the 25th day of August, 1902, in St. Johns, Arizona, and our first child was born in 1903. In this same year we went to the St. George Temple at St. George, Utah. Before we could take this trip we spent much time in planning our budget, in order to have enough money to take us up and bring us back. My wife made all the clothes she and the baby were to take on the trip.

"We left St. Johns on the 12th day of October 1903, and went to Concho the first night. There were with us, my mother, my sister Bertha, and her husband George Waite. At Concho, we met Jessie Marble and his wife, Jake Pulsipher and his wife and

family, who went on with us. The next night we camped at Woodruff, then the next night we made camp just west of Holbrook. After we left Winslow, the watering holes were so far apart that some nights we had to make dry camp. Sometimes neither ourselves nor our horses had any water.

“We reached St. George the 6th of November, had our work done the 8th and 9th of November. We stayed in St. George one week. We only had thirty dollars to spend for our whole trip.

“Our company left the 12th of November for home and arrived the 30th. When we arrived home, Miriam’s brother, Willard, was dying. He left us about four hours after we arrived home.

“Before we went to St. George, I worked for the late David K. Udall to get the money for the trip. After we returned, I drove the mail from Holbrook to St. Johns for several years. It took me three days to make the round trip in good weather, but when the snow fell there were many a night I was forced to sleep out.

In addition to driving the mail, and doing other odd jobs, Fred raised gardens and planted orchards. Of the older fruit trees in St. Johns, you won’t find many that Fred hasn’t planted or done work of some kind on.

There was a meeting in this community at one time a few years ago and different people were assigned to pay tribute to the one person in the community they thought had used his talent to the fullest extent. A prominent citizen of the town, Mr. Carl Anderson talked of Fred. He said of all the people he knew, Fred had done more along his particular line of work than any other person in town. This tribute meant a great deal to Fred.

Fred had many trying and interesting experiences while driving the mail. One of them he related to me as follows: “One day I had a lady passenger riding from Holbrook. It was a very cold day and the horses couldn’t travel very fast. We had to cross a river in Hunt, Arizona. It had been storming very hard and when we reached the river we had to unload the wagon and carry the mail and freight across because the water was so high that the wagon loaded couldn’t make it across. I also had to carry the lady across, which was quite a task, but I finally made it.

“After we got on our way again, the lady brought out a flask of whiskey and her package of cigarettes. She offered me a drink and I told her, ‘No thanks, I do not drink.’

Then she handed me the tobacco. I told her I didn't smoke either. Then she wanted to know what I did on my long rides. I told her that I found enough to do to keep me busy. After she found that I didn't smoke or drink, she didn't enjoy her trip so well. Soon we caught sight of another wagon up the road. When we caught up with it, the lady knew the men in it. She said she wanted to get out and ride with these men, and so I went on alone."

Fred's family soon grew larger. There were ten children.

One of the boys, William, while visiting some friends at the Stradling Ranch in Richville, was accidentally killed. He was holding a horse while some of this friends were putting on the saddle. One of the neighbor boys came by driving a bunch of horses and it frightened the horse the boys were saddling. Willie's foot was caught in some way in the reigns and he was dragged one hundred yards. When they reached him, his neck was broken. He only lived a short while afterwards and when they brought him home to Fred and Miriam, he was dead.

While Fred has no doubt worked hard, for what little he has, as any man in this community, he never became wealthy. He did work for the rich as well as the poor, but he was different than most people, who do the least bit of work they can and get by with big salaries. Not Fred, he worked for everyone and if they couldn't afford to pay him he didn't charge anything.

At the present time Fred Rothlisberger and his good wife are living in Mesa, Arizona, doing work for their dead ancestors and enjoying themselves after a long life of hardship and toil.

He is giving his children a great heritage, not of wealth and material things, but of the example he has made before them and his great philosophy of life that has been his pattern in living.

Fred Rothlisberger died on February 27, 1957 and Miriam Josephine Holgate Rothlisberger died December 9, 1965.

Eliza Susanna Rothlisberger Shreeve



Fred Rothlisberger



**Louise, Jay, Miriam, Fred, Eliza, Viola
Mary, Josephine, and two grandchildren, Wesley, and Irene**



Jay, Eliza, William



Mary, Fred, Miriam, Viola, Josephine



Jay



Louise and Eliza

Viola



Miriam and Fred

John (Jean) Rothlisberger

John and his wife, Chloe, had no children, and he didn't leave a history or journal. His life was closely entwined with Edward's, so he is mentioned frequently in those chapters.



Chloe and John

Edward Rothlisberger

I was born in Switzerland, Canton de Vaud, year 18 November 1885. I remember living in a great big house, lived in one part of the house and the other part we used as barn and stable. We had goats to furnish us in milk. I remember mother used to make a great big pie for Christmas. It was baked in some kind of a bake oven. Father used to work in a macaroni factory and didn't have much time at home, so we all had to work. I remember Brother John and I used to go on the road to gather horse manure for fertilizer. There were no autos in those days. These were the days before we started going to school.

When we started going to school, we had to walk about 3 miles along the railroad tracks. Some where about this time we moved to Prangins. I think the missionaries found us about that time, and our greatest desire was to come to Zion, but Father didn't have the money. So I guess he must have written to (Old) Uncle John for the money \$800 for 8 of us. We left some time in July (actually it was June) 1897, came to France, crossed the English Channel which was always rough. The waves would splash clear over the ship. I think we crossed the Atlantic Ocean on the ship called The City of Rome. Landed in New York and took the train and landed at Navajo Springs.

Uncle John met us there in a wagon. Arrived in St. Johns on the Fourth of July 1897. I guess you know the rest.

Chapter 12

Luella Hall Wilhelm
and Edward Rothlisberger

The Planting Years

Page 2

ENCLOSURE # *4*

Page 284
Book 2

149

MARRIAGE LICENSE

To any Regularly Licensed or Ordained Minister of the Gospel, any Judge of a Court of Record, or any Justice of the Peace within this County:

You are hereby authorized to solemnize the RITES OF MATRIMONY
between Edward Rothlisberger of Apache
County, Arizona and Luella Hall Wilhelm
of Apache County Arizona, and endorse the same on this License
and make return thereof to this office according to law.

Seal.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my official
seal this 16th day of January A.D. 1904

B. Y. Peterson
Judge and Ex-Officio Clerk of the Probate Court of
Apache County, Arizona Territory.

MARRIAGE CERTIFICATE

THIS CERTIFIES that on the 16th day of January A.D. 1904
Edward Rothlisberger and Luella Hall Wilhelm
were united in marriage at St. Johns according to the laws of Arizona
Territory and by authority of the foregoing License, by L. R. Gibbons
in the presence of Geo. E. Waite and Fred Rothlisberger
who have hereto attached their signatures as witnesses to said marriage ceremony.

IN WITNESS WHEREOF, The said contracting parties, the said witnesses and the said
L. R. Gibbons, who solemnized such marriage ceremony, have hereunto set
their hands, this 16th day of January 1904

<u>Geo. E. Waite</u> (Witness.)	}	<u>Edward Rothlisberger</u> (Contracting Party.)
<u>Fred Rothlisberger</u> (Witness.)		<u>Luella Hall Wilhelm</u> (Contracting Party.)
		<u>L. R. Gibbons, Bishop</u> (Officer, Minister or Person Performing Ceremony.)

NOTE.—Persons filling out above Certificate must be careful and get full names of all parties, and see that they sign their full names.

Returned and recorded by request of L. R. Gibbons this 17

As mentioned in earlier chapters, Edward Rothlisberger and Luella Hall Wilhelm were married on January 16, 1914, in St. Johns by Bishop L. R. Gibbons. Edward's brother, Fred, and brother-in-law, George Waite, stood as witnesses. At the time of the marriage, Luella's daughters, Elda and Caroline, were six and a-half years old and five, respectively.

Grandma and Grandpa in this chapter are "Louie" and "Ed." To Elda's children, Grandpa was "Uncle Ed."

Following their marriage, Grandma and Grandpa lived in Vernon, in Grandma's house near the bottom of Anderson Hill. Their first daughter, Bertha, was born there in August of that same year (named after Grandpa's sister, Bertha). When Bert was an adult, Aunt Chloe related to her that Grandma had declared she was not going to nurse Bert every time she opened her mouth. However, as soon as baby Bertha began to fuss, Grandma couldn't resist, and Bert would get fed.

Sometime in the next two years, the family moved to Floy¹ on Grandpa's homesteaded land. They lived there for about the next eight years. Elda and Caroline attended most of their grade school years at the elementary school in Floy.

On August 28, 1916, in the Superior Court of Apache County, Grandpa received his Certificate of Naturalization, and became a citizen of the United States. The certificate described him as being 31 years old, 5 feet 4 inches in height, with blue eyes and dark hair. It also mentioned a scar under his right jaw. Family members mentioned are his wife, Luella, and a minor child, Bertha, 2 years old.

Apparently the application for his naturalization was filled out by Grandpa before it was actually granted. Otherwise, it would surely have mentioned the new baby daughter, Emma Ruth, born on August 1, 1916. Ruth always celebrated her birthday on September 1, and it was not until she applied for a birth certificate for passport purposes later in life that she discovered she was really born a month earlier. Her birth certificate shows that her birth was attended by N. M. Riggs, M.D.

It is interesting to speculate on Ruth's naming. It could be that she was named "Emma" after Old Uncle John's² first wife, Herma, who was called Emma. The "Ruth" portion of her name almost certainly was in memory of Grandpa's first unrequited love, Ruth Holgate. We can only wonder why Grandma tolerated that bit of romantic foolishness. The other children always felt Ruth was Grandpa's "favorite" because of her name.

¹Will C. Barnes, *Arizona Place Names* (Tucson: University of Arizona Press, 1906), p. 19. "Plenty. There is a story that when it came time to name the post office, the names of village girls were voted on. That of Floy Greer won and the community was originally named Floy. Confusion in the mails between Eloy (in Pinal County) and Floy caused the name of the latter to be changed to Plenty. The Post Office established as Floy, November 28, 1919, with Rosa Despain, p.m. Changed to Plenty on May 1, 1933." Locals declare the name "Plenty" came from "plenty of moonshine."

²"Old" Uncle John was John Peter Rothlisberger, brother to Grandfather Jacob.

Grandpa apparently filed the papers to homestead land in the Floy area sometime in 1915, since he was granted a patent on the land on June 2, 1920.¹ The Homestead Act has been described in some detail in Chapter 10.

As mentioned in a previous chapter, Grandma sold her homesteaded property, which included much of the present town of Vernon, to B. H. Wilhelm (the brother of her first husband), on September 24, 1917, for \$1500.²

Grandma and Grandpa's next four children -- Ruth, Johnnie, Hazel, and Nellie -- were born in Floy between 1916 and 1922. Two of these children also died there. John Edward was born January 27, 1918, but lived only 18 months. Even though Bert was five years old when Johnnie died, she remembers him in his high chair. When he had finished eating, he would put his plate upside-down on his head, still containing whatever food he had not finished eating.

Hazel Marie was a pretty, black-haired baby. She was born August 22, 1920, and died 20 days later on September 11, of a bowel blockage. The family must have known that her death was imminent, because Grandma recorded in her notebook that "George Waite blessed her on 10 Sept 1920." After Hazel's passing, Bert remembers seeing Grandma and Grandpa with their arms around each other, walking out to the barn to grieve out of the presence of the four girls.

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Enter below cash paid to you, goods delivered to you, work done for you, any article of value for which you must pay, notes given to you.

LEDGER ACCOUNT

For accounts with persons you buy from or sell to.

Address _____

Date	CREDIT SIDE	Amount	
		Dollars	Cents
	<i>Deaths</i>		
	<i>Johnnie July 24, 1919</i>		
	<i>Hazel Sept 11, 1920</i>		
	<i>George Waite</i>		
	<i>blessed her</i>		
<i>20</i>	<i>10 of Sept 1920</i>		

Grandma's
notebook
entries

¹The patent was recorded at the Apache County Courthouse on April 19, 1927, with a recording fee of \$1.75. The legal description of his land was: Lots 3 and 4, the East 1/2 of the Southwest 1/4, and the Southeast 1/4, Section 30, Township 11 North, Range 25 East, Gila and Salt River Meridian, Arizona, containing 292.87 acres.

²The legal description of Grandma's real property is contained in Chapter 10.

[illegible]

Nellie arrived on February 18, 1922. She thinks she was named after Nellie Freeman, a favorite relative of Grandma's from Snowflake who originally came from England.

A wash was located east of the house where the girls played with cardboard boxes, or whatever kind of boxes they could get. An apple box was the "mail" car. There was one certain hole in the bank of the wash where they put their "money." For years, Bert thought this was the type of "bank" that everyone used.

Ruth remembers the cows on the homestead, but she doesn't know if there was a herd or just a few. It surely seemed like a large herd when the girls had to get them to water and back each day. One day when it was Caroline's turn to ride the milk cow, a heifer hooked the cow and Caroline was thrown off.

Grandpa was something of an account-keeper. Four small notebooks have survived and are in Paul's possession. Entries in these notebooks give us glimpses of work which he did and wages and/or produce received, accounts due him, accounts which he owed, grocery lists with the price of each item, moves the family made, and more. These entries, however, are not in chronological order, nor is there any system of separating the categories. In several instances entries from several years are crowded onto the same page.

Grandma also left a notebook, but occasionally made notes in Grandpa's books. Her notations were mostly of family history -- when the children were born, blessed, baptized and died, together with a few names from her family history lines. She also saved several recipes, including one for a mustard plaster. She listed who owed her for milk, eggs, butter and laundry. Two decades later, her biggest dairy customers were members of Ruth's family, and most of her washings were done for Bernard Whiting. Grandma's notebook is in Nell's possession.

One notebook contains a page with the family's financial statement for the years 1918 and 1919. As can be noted, the family did not have to worry about a large estate. But their circumstances were probably consistent with other families of the time and locale.



Nellie at Dutch Mountain Homestead

Grandpa's Inventory Records for
1918 and 1919[illegible]

1922

Work on Bridge \$32.50
 Work on Road at St Johns \$59.00
 Work on Andersons Building \$9.40
 For Clerk Election 4.00
 Work on Condo Bridge 15.80
 Marshal Election 3.00
 For Case Shuckling 7.50
 Jan 1923 Work on Coyle's (Road) \$19.00
 Feb- 7.50
 Service as Justice 39.20
 Vernon Coyle Road 90.00
 Put over in 1923 May 26 1923
 Standed Milking Mrs Mesrop
 Con July 9.1928

For St Drug Co
 Salt 20.00
 26 Syrup 12.00
 2 dozen Lemons 80
 Red Clover 12.5
 Two dozen Pills 12.00
 Howard Work 20.00
 Coyle 2.5, 5.0
 2.5, 5.0
 39.00

Typical pages from Grandpa's notebooks

During the years the family was at Floy, Grandpa hired people to help him with plowing and harvesting, mostly grain-cutting. When he was not working the homestead, his outside jobs included:

- work on the Vernon-Cooley road
- work on the Concho-Cooley road
- work shucking corn for Tom Cox (spelled Cose)
- service as a juryman
- work for Lyman Irr. Co.
- irrigating for J. B. Patterson
- work on Anderson's building
- for Clerk election and Marshall election
- bounty on coyote skins
- various other odd-jobs

The going rate at that time seems to have been \$3 per day, according to his notes.

We have not been able to determine the amount of schooling Grandpa had, but he was not qualified for any of the "permanent" positions of the day -- a banker, teacher, mechanic, etc.

He was a farmer at heart. And he definitely was not a lazy person; most of his jobs were hard physical labor. Even when he was approaching 60 years old, he was still chopping wood for the school and putting up hay for Clyde Wilhelm.

Apparently many people in that era did not require as much money as we do today. Their expectations were not as great, and they seemed happy just living the simple life. Grandma would spend an entire day helping a friend wallpaper, and if she received a quarter, she was satisfied.

During the homestead years, Grandpa mentioned the following crops which he raised and sold or traded: wheat, barley, grain, corn and squash.

While Grandpa worked on the homestead and away, Grandma worked as janitor at the Floy school. Mr. Sides, the teacher, was also the Protestant preacher. One day Grandma became vexed over something that happened, and she exclaimed, "If that's not enough to make a preacher cuss!" She reported to her kids that Mr. Sides enjoyed the remark immensely.

When the family needed supplies, they went by wagon to St. Johns. They would sleep out or with ranchers one night going in and one night coming home. While in St. Johns, they stayed with Uncle Fred's family or Aunt Bertha's.

When the family wanted to go to church, they piled into a wagon with no springs and rode to Vernon, a distance of 10 to 15 miles. That made for hard riding, but was proof of their Gospel testimonies. Since it was a full day's trip, they didn't attend every week. Grandma almost always bore her testimony in Fast Meetings, a practice carried over from her childhood. Bert remembers her mother's declarations as short and sincere. "I know the gospel is true, what more can I say?" Bert's own testimony grew from hearing those wonderful, humble saints in the Vernon Ward.

Grandma's and Grandpa's testimonies of the gospel included the payment of their tithing. Grandpa's first notation of tithing was in 1922 and continued at least annually, with the last entry in 1959. Much of the time, tithing was probably paid in kind; the notes mention tithing beans, squash, butter, etc. Grandpa's first entry on fast offerings was in 1942. With the Church developing a set of welfare policies for its members about that time, the payment of fast offerings was stressed.

Her children all remember Grandma singing at her work -- packing water and doing her chores. Her favorite song was "Count Your Many Blessings," but she loved all the old church hymns. She never talked about anyone, and could always see the good in other people. Nell remembers the girls trying to trick Grandma into saying something unkind by saying, "Momma, look at that guy; he drinks all the time" or something else like that. Grandma always responded, "Yes, but he does this or that," and it was always good. Bert and Ruth later married brothers, Alvin and Lloyd Goodman. If the girls ever said anything negative about their mother-in-law, Grandma would say, "Remember, she's the boys' mother." That would shut them up in a hurry.

Grandma's integrity never wavered. When Bert and Ruth were small, they went visiting with Grandma in the wagon. Wherever they were going, it took three or four hours to get there. The little girls they went to play with on one particular visit had a lovely set of miniature china tea dishes. Bert and Ruth never had anything so nice and wished they had some. As they were leaving, they hid some of these little dishes in a box under the wagon seat. When they were almost home, Grandma discovered what they had done. She turned the horses around and drove back. She made the girls take the dishes in the house and tell their friends what they had done and that they were sorry.

Grandma also had a great sense of humor. One time she and Grandpa were going somewhere in the wagon, and it seemed to her that Grandpa had hit every bump in the road. She jokingly said, "You missed one, Dad." Grandpa calmly turned the horses around and went back and hit the bump he had missed.

Her children also affirm that Grandma was the most friendly, charitable person in the world, and that she would walk miles to visit a friend or someone ill. Maureen Ursenbach Beecher, in her article, "Women in Winter Quarters," gives this insight to the ritual of visiting among early Mormon women.

Women bonding to each other, drawing support from each other, was essential to survival in Mormon Winter Quarters, and later to the creation of Mormonism's Utah society.

. . . Of the social rituals which bond women, one most honored was 'the institution of visiting -- that endless trooping of women to each others' homes.' Often whole days would be spent trudging from one house or wagon to another, alone or in company with other women, friends, or relatives. Such daily contacts reinforced bonds of both kinship and friendship.¹

¹Beecher, p. 13.

Apparently, visiting filled a need for Grandma, and she undoubtedly developed a love of visiting from her grandmother, Caroline Hall, who raised her. Caroline was in her late teens when she lived in Winter Quarters with her parents.

And when Grandma went visiting, the kids usually went with her. If she had to walk to visit, she'd walk. But as much as she loved visiting, on the day that Mr. White killed Mr. Reader, Grandma wished she had been anywhere but on that road. As usual, she and several of the younger children were walking to visit a neighbor. Bert remembers:

We were about a mile from Readers' when we saw a horseman flogging his horse, going to Readers. Mom said, "I wonder what has happened?" We soon saw Mrs. Reader and her three small boys rushing down the road. When we joined them, Mrs. Reader told Mom that a neighbor, Mr. White, had shot her husband. We went to the grove of trees where the dastardly deed was done. From mid-morning until evening we sat with them. Mr. Reader lived for several hours as I remember. Every once in a while, he'd rally and say, 'He shot me. He shot me in the back. He shot me three times.' After shooting Mr. Reader, Mr. White had ridden for St. Johns to give himself up. His horse tired out so he got another. For us, it was a long wait as it was 40 miles before the Sheriff or the Doctor would know what had happened. It was sundown before anyone came. This put our Mother in the position of having to witness between two neighbors. Mrs. White was a dear lady. For years she had talked her husband out of killing Mr. Reader. After Mr. White had been in jail a short while, maybe a month or so, he tore his bed sheets into strips and hung himself. That's the first time I remember Mom being glad for anyone's death.

The reason for the murder was a dispute between Mrs. Charles White and Mr. Reader. They were both members of the Floy School Board. During one board meeting, they became involved in a disagreement during which Mr. Reader made some remarks which displeased Mrs. White. When she reported the incident to her husband ("a man from Texas with a reputation"), he grabbed his Winchester and rode out after Mr. Reader. All the drinking water for the ranches around Floy was pumped out of a community well near the Post Office. On that day, Mr. Reader had filled his water barrels and was on his way home in the wagon when Mr. White found him. The affair ended, as noted in Bert's recollection, with both men dead.¹

Cuss words were not a normal part of Grandma's vocabulary. However, Bert recalls the day in Floy when Grandma was outside hanging clothes on the line, and one of the kids stepped on her foot. It must have hurt badly to make her exclaim, "You damned little shit, you nearly broke my foot."

Grandma loved to sew. During warm summer days in Floy, she would leave the doors open to catch the breeze. One old hen made it a habit to come into the house, sit on the machine table, and "sing" as the machine hummed along.

¹Wilhelm, *History of St. Johns Stake*, p. 128.

On one cold day, Grandma was sewing when the wood stove near the pinewood wall caught fire. After the fire was put out, and Grandma searched for her thimble to get back to work, she found it stuck to Bert's dress.

Elda and Caroline enjoyed taking Bert to school with them. Mr. Sides, the teacher, would sit her on his desk and call her "honey-bee." Elda was a good reader and enjoyed reading to the two younger girls. Those were wonderful times for Bert and she didn't want to miss anything. Several times she remembers washing her face in cold water to stay awake for the end of the story. The older girls would often pretend that Bert was Elda's baby and Ruth was Caroline's.

Christmas in 1923 was probably typical of the family's situation. The following pages from one of Grandpa's notebooks suggest that gifts were more practical than frivolous. Grandma undoubtedly sewed the gingham into dresses. At least Grandpa only paid 35 cents for his tobacco and \$2.00 for candy for the children.

Apache County and the Rothlisbergers were not immune from the post-World War I economic slump. When the war ended in 1918, the entire nation experienced a brief economic recession which is typical following a war. During the war, the nation had supplied war materials, activated the military, and loaned money to her allies. After the war, soldiers were discharged, factories shut down, and workers laid off. All these caused the economy to slip. And farmers suffer when businesses suffer. In fact, farmers don't necessarily do well even when businesses prosper. However, things got going again pretty well by 1925, and the Roaring Twenties made life interesting.¹ Congress passed legislation which favored business, and the last half of the decade was good for business. People borrowed money to play the stock market. The mood was that investments would pay off and everyone would get rich, and banks didn't mind loaning money for that purpose.

It is uncertain what effect the economic situation had on their decision to move, but Grandpa and Grandma apparently decided homesteading in Floy was not for them. In fact, Grandpa told Allie and Gwen in later years that out of the seven years they lived on and farmed the homestead, the drought was so bad, he had only one good crop.

The Floy homestead was sold to Melvin W. Sides and Viola Sides, his wife. Mr. Sides was a preacher, and they both taught school. Mrs. Sides was also a nurse and the local midwife.² Even though they sold the homestead and moved, Grandpa left his mark on the Floy area, as Dutch Mountain was named after him because of his Swiss-French accent.

¹In 1919, Whiting Brothers, of St. Johns, began selling the Model T Ford. During the 1920's more people started buying cars and radios, and going to the "talkies." The birth of modern appliances occurred during this decade.

²The Warranty Deed was dated December 8, 1923, and stated the purchase price as \$1500.

4090
2267
1823

542 1500
225 761
767 2267

St Johns Drug Co.
12-21-23

Tobacco 3.5

Candy 2.00

St Johns State

April 10 Union Merc 15.00

Burnham Merc 7.67

John Holders Dec 7 5.00

May 26 1924

May 24 Shopping 4.09

Monday money wait 3.11

June 15 Union Merc 2.00

Grandpa's notebook entries for December 1923.

Perhaps Christmas shopping? Elda and Caroline.

were teenagers; Bert, 9; Ruth, 7; and Nell,

almost 2.

Grandpa's Merc 12-20-23

Shoes 4.75

Springham 2.50

Shirts 1.70

Shirts 2.00

Shirts 60

Cartridges 90

12.95

Aug 27 1.00

5.2 stove pipe 1.50

Grandpa's notes mentioned three different dates for moving from Floy to St. Johns:

Feb 13, 1924	Moved in John Holden's house
Oct 22, 1924	Moved in house
Nov 15, 1924	Moved to St. Johns about . . .

Since Paul was born in St. Johns on November 10, 1924, the move almost certainly took place before his birth. Whatever the exact date, it was probably not easy for Grandma to move being pregnant. However, she undoubtedly had good help from Elda, Caroline, and Bert. Ruth thought she was probably in the first grade when they moved, and Nell was still a toddler.

The family lived in a house on Water Street in St. Johns. The house was not large. Nell remembers two bedrooms, a living room with a fireplace, and a kitchen. With the arrival of Paul, the family had grown to eight members.

The family was reduced by one when, on December 24, 1925, Elda, at age 18, married J. T. Bloomfield.

During the time they lived in St. Johns, Grandpa found work on the construction of the "Little Reservoir tunnel." He was operating a slip scraper and somehow broke his leg. Ruth was about eight years old. When she heard about Grandpa's accident, she began to cry because she was afraid someone would shoot him like they did a horse with a broken leg.

Nell has fond memories of that time in her life, especially the neighbors and the mulberry tree. Another favorite attraction was the irrigation ditch which ran in front of the house. In the summer the kids played in the water, and in the winter played on the ice. Speaking of the irrigation ditch, Bert tells of the time a large head of water had come down the ditch and cut a much deeper hole than usual. When she jumped into the ditch, she couldn't touch the bottom and thought she would surely drown. The girls also enjoyed swimming in the Little Colorado River which was east of their home.

Nell remembers going to Farr's Station with her pennies to buy candy. She also has fond memories of all the good people who lived in St. Johns.

Nell went with Grandma one fall to help Sister Richey get her vegetables canned. The pressure cooker they were using built up too much steam and blew off the pet-cock. It made a horrible noise, scaring the cat who had been lying under the table. The cat took off running and so did the people.

Nell decided she didn't want to go to school one particular day, so she told Grandma she was sick. Grandma's cure for everything was a dose of castor oil, and Nell got one. She never told that lie again. But, it was in the house on Water Street that the three younger girls -- Bert, Ruth, and Nell -- had measles at the same time and stayed in bed together.

After they moved to St. Johns, Grandma decided she wanted a new sewing machine, so bought a brand new treadle Singer on credit. To pay for it, she worked for other people doing washing, ironing, cleaning house, calcimining, and hanging wallpaper. Each month after she made

a payment, the receipt was carefully placed in the drawer of her hard-earned machine. Grandma later told Paul's wife, Theedie, when the people for whom she worked did not pay her, she just sent Ruth to collect from them.

One day a bee or wasp was flying around in the kitchen window at home. Ruth picked up a bar of home-made soap and threw it at the bee. She didn't get rid of the bee, but did a good job of getting rid of the window.

Grandpa had a beautiful singing voice, and Ruth considered it a treat when he sang to them in French. One song she particularly enjoyed contained a phrase about "a kitty up a tree." It apparently was a French phrase, but she thought it was English. Another good memory Ruth had was that Grandpa would run footraces with her, and he was always good to play her games. Also, he was a big tease.

Woodcutting was a special event for the younger children. They enjoyed going with their dad in the wagon to cut and haul wood, especially if they got to sleep out overnight. Bert has not forgiven Ruth for ruining supper on one of these outings. The potatoes were cooking in a pan over the campfire, when a little rain came up. The pan of potatoes caught on fire, so Ruth threw dirt into the pan to put the fire out. Bert doesn't remember what they did eat for supper that night.

Grandpa was a farmer at heart and loved the soil. He regularly raised a fine garden full of produce which Grandma canned. Cows and chickens provided their dairy needs, and Grandma sold butter and eggs. The family always had enough to eat and usually had surplus to sell or trade.

In 1928 the family moved from St. Johns back to the Vernon area, and the property on Water Street was sold to Elsie B. Saltkeld.¹ It was about this time that Caroline, age 18 or 19, left home to work and make her own life.

¹The Warranty Deed was dated August 17, 1933, and the sale price was \$400. The legal description read: Lots 3 and 4, Block 3, of the St. Johns Townsite, according to the Official Plat filed in the Office of the County Recorder of Apache County, Arizona, on the 14th. day of January, 1888.

Chapter 13

Luella and Ed

The Growing Years

Tom Cox had property west and north of Vernon, up on the bench north of Uncle John's ranch. In 1928, Tom decided to move his family to McNary to find work, so asked Grandpa and Grandma to live at the ranch to care for the property and animals while they were gone. Nell recalls going to the stables with Grandpa to feed the animals. The girls rode the Cox horses around the ranch and occasionally into Vernon. One horse named Billy threw them off quite regularly.

At the time of this family move, the ages of the children were Bert, 14; Ruth, 12; Nell, 6; and Paul, 4.

While living at Coxs', Ruth and Nell went to school in Floy. Ruth was in the sixth grade, and Nell, the second. Grandpa would take them by horseback to Floy on Sunday afternoon or Monday morning, and make the same trip on Friday afternoon to bring them home. Nell rode in front of Grandpa on the horse, and Ruth rode a horse by herself. While in Floy, the girls "boarded" with the Sides family -- the teacher, preacher, and owner of their former homestead. Nell thinks they did this for two years, sunshine or snow.



Floy School as it looks today
(Paul is standing in a glassless window)

Nell remembers the Sides family as having very good principles. Every morning scriptures were read from the Bible and all knelt in family prayer. She especially remembers one prayer in which the person praying asked the Lord to "bless these little Mormon girls." Since they were Mormons and had not been "saved", they needed special blessings.

It is not certain where Bert went to school during that time. She evidently lived with Uncle John and Aunt Chloe a lot during her early years, since they had no children of their own.

Like most men of that day, Grandpa utilized every opportunity available to earn a few dollars. One method was trapping. Nell would occasionally go with Grandpa to check the traps. If the animal in the trap were still alive, he would hypnotize it with a small stick, then hit it on the head with his axe to kill it. His notes mention selling coyote and badger skins. He got either \$6 or \$8 for coyote hides and less for badger hides. One interesting purchase recorded by Grandpa on December 19, 1928 was 20 lbs. of horse meat. This was used as bait for his traps.

One memory Nell has of the time spent at Cox's, is that of snow. Several of the snow drifts were as high as the rafters or eaves on the house. Another memory is of Bert and Ruth begging for a new catalog. Montgomery Ward catalogs were coveted items in those days. Kids could entertain themselves for weeks playing "I dubs." And Bert and Ruth were still using catalogs to play paperdolls several years after their marriages.

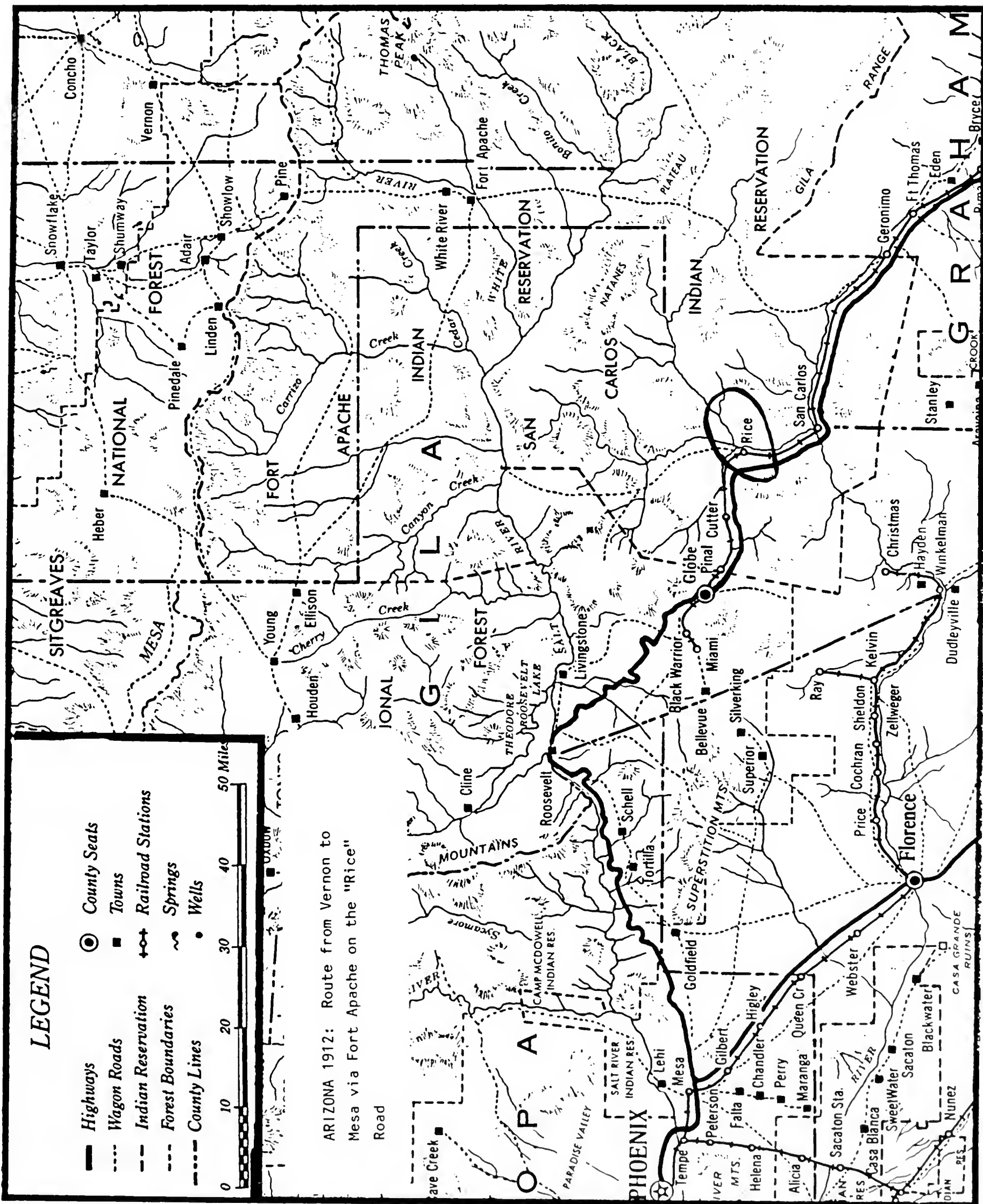
Almost directly across the road (now Highway 60) from the Cox place was a little chapel locally known as "the Holy Roller Church." Bert remembers that she would attend the Mormon Church in Vernon with Aunt Chloe, and then they would occasionally go out to hear the Protestant preachers pound the pulpit in that little chapel.

There was also a Baptist church in the Lakehole area, which they would visit occasionally.

Christmas to Ruth meant having oranges, and she recalled how delicious they tasted each year. However, the younger children agree that the best Christmases they had were after Caroline left home to work. Caroline always sent presents for everyone, and the kids could hardly wait to see what she had sent. It was about this time that she began spelling her name "Carolyn." Even though the name "Caroline" may have grown a bit old-fashioned, she had been named after her wonderful great-grandmother, Caroline Hall, the lady who raised Grandma.

The year 1928 was memorable for the entire family. Bishop Charles Whiting rented the local school bus and took several families from the Vernon Ward to the Mesa Temple to be sealed. Grandpa borrowed the \$50 necessary for the family to make the trip. Elda and Caroline chose not to be sealed at that time.

It must have been quite an experience riding in that bus over dirt roads. The Salt River road had not been built at the time, so they traveled the "Rice" road. They stayed in the Utahna Apartments for a week. Each child remembers something different about that experience. Bert was 13, and Ruth 11; she ate lots of ice cream. Nell was 6. Paul was only 4, but he recalls his first introduction to dates, and how wonderful he thought they tasted.



This temple sealing was all the more important to the family members because Grandpa had not always been active in the Church. His Priesthood advancement began in 1922, at age 37. In that year he was ordained a Teacher by Charles Whiting, in 1924 a Priest by Henry L. Marble, and on May 6, 1928 an Elder by LeeRoy Gibbons. On May 16, the family was sealed together for time and all eternity. Grandpa was also sealed to his parents, Jacob and Susanna, by proxy that same day.

A short explanation on the Word of Wisdom seems appropriate here. Even though the revelation on the Word of Wisdom was given to Joseph Smith in 1833, and good members were expected to live its principles, members of the Church had never voted it binding upon themselves. One hundred years after the revelation, in 1933, the 21st Amendment to the Constitution was ratified. This amendment rescinded prohibition. The Church, of course, had supported prohibition, so in General Conference in that same year, members voted unanimously to strictly adhere to the Word of Wisdom. Grandpa probably stopped drinking and smoking about then.

Ruth wrote in her history that Heber J. Grant was visiting the area, and said, "If you hold a position in the Church unworthily, either get worthy or resign." That's when Dad stopped smoking. He was in the Sunday School Superintendency."

The United States experienced a business boom between 1925 and 1929, but then the stock market crashed, and the country was plunged into the Great Depression. Its effects were felt for ten years. No one had much ready cash during that time, and families existed primarily on the crops and livestock they could raise and trade. Various odd-jobs brought in a little cash, but barter was a saving factor. Grandpa's notebooks are filled with lists of groceries and other supplies which they bought. Frequently a notation was made that the bill had been paid by "25 lbs beans" or squash or other produce.

One rather humorous entry in one of Grandpa's notebooks is dated April 1929. It started out "Joy Patterson, 2 days, hauling. . ." Grandpa made a capital "M" as though he was going to write "Manure", but instead he wrote right over the "M" the word "shit." He probably couldn't decide how to spell manure at that moment.

The Cox family returned from McNary sometime in 1929 or 1930. Grandma and Grandpa then moved to Vernon to help on the farm and do chores for May Wilhelm, a widow and Grandma's former sister-in-law.¹ They lived at Aunt May's for five or six years.

Bert and Ruth were about 16 and 14 when they moved to Aunt May's. Nell remembers watching the girls curl their hair with a curling iron heated in the chimney of the kerosene lamp before going on a date. Of course, they had to rub the soot off the curling iron, or they'd have black soot in their hair. But Nell thought they were awfully pretty.

Paul thought they were gone most of the night and that they seemed rather "ruffled" when they finally did get home. Of those times, Doris remembers her mother, Elda, telling that no matter what time Bert and Ruth got home, Grandpa always got them out of bed at 5 o'clock in

¹Margaret May Baird married Bateman Haight Wilhelm, an older brother to John Benjamin Wilhelm.

the morning. If they didn't get in until 4:30, that was their problem. And if they couldn't think of any chores, he'd think of something for them to do, just to keep them awake. Bert agreed, and further wondered if that was why Grandma sang so loudly some mornings.

Ruth graduated from the 8th grade in Vernon. She attended one year of high school in St. Johns, riding the bus back and forth.

There were few so-called conveniences in their lives. Wash day at Aunt May's was a two-day affair. The day before wash day, water was carried in buckets from the creek and poured into a large black pot and two #2/3 wash tubs--plain rinse and blue rinse. A fire was laid under the black pot. Early the next morning, the fire was lighted. While the water was heating, the soiled clothes were scrubbed on a washboard to remove stains, then boiled in the pot. And while the clothes were boiling, Grandma or one of the kids was poking them down into the water with a nice smooth stick, something like a broom handle. The clothes would also be lifted out of the boiling water with that stick, and placed in the cold rinse water. After the two rinses, they were hung on the lines to dry. Grandma took great pride in her washing. The "white" clothes were always snowy white, and smelled fresh and clean with the aroma of home-made soap. The old black pot was also used by Grandma in making her soap.

Grandpa recorded that he bought a washboard in 1928 for 75 cents. The next one was purchased in 1931 for 80 cents. What inflation for such a necessity!

Laundry soap was made from rendered lard and lye. It was so strong, one's skin would peel off if it were used for bathing. While it was cooking, it looked like caramel candy. After it was done, the liquid would be poured into tin laundry tubs and later cut into bars. It was a great day when Grandma could finally go to the store and buy laundry soap. Some of the first commercial laundry soaps available were Fels Naphtha and White King. These came in bars and were grated for faster dissolving.

Grandma didn't always have to do the family laundry in the old black pot. When Nell was in high school and the family was still living at the ranch, Highway 60 between Springerville and Show Low was under construction. In about 1935 or 36, Grandma purchased a wringer-style washing machine with a gas engine and regularly took in washings and ironings. The market was good among the men working on the highway. Those road crews were also a great outlet for Grandpa's garden vegetables, butter, and eggs.

The year 1932 was a banner year for matrimony in the family. Caroline married Robert Holden on January 19, in Vernon. Ruth married Lloyd Goodman on July 11, and Bert married his brother, Alvin, five days later on July 16. Bert was eighteen years old and Ruth, sixteen, at the time of their marriages. Their children have always delighted in being "double-cousins," almost like being brothers and sisters. These marriages left only Nell and Paul at home.

In order to marry Ruth, Lloyd had to scheme a little. He owned a motorcycle, and appeared at Grandma's door that July morning (he frequently called her "Lulie") to ask if she would like him to take her to visit Aunt Chloe. Never one to turn down a chance to visit, Grandma climbed on the motorcycle behind him. After leaving Grandma at Aunt Chloe's, Lloyd returned to get Ruth, and off they went to Gallup, New Mexico, to get married. Remember that

Ruth was only 16 years old. But, she had the figure "18" written in her shoe, so she could "truthfully" say she was "over 18." The application for her marriage license also shows the falsified birth year of 1914. It's no wonder family historians have problems with accurate dates.

Bert and Alvin were married not so romantically in Uncle John and Aunt Chloe's front room.

In 1926, Fred Rothlisberger, Grandpa's brother, had purchased property in Vernon from A. Lee Wilhelm.¹ In October of 1933, Grandpa bought this property from Fred. An interesting fact to note is that this property was a portion of the larger homestead owned by Grandma and her first husband, John Benjamin Wilhelm. Apparently, Grandpa and Grandma planned to build a house and settle in Vernon. But, while they were still living at Aunt May's and before they could get a house built, Grandpa's brother, John, asked for his help.

Uncle John and Aunt Chloe had homesteaded land about 5 miles west of Vernon, in the area designated as "Bannon." They had no children, and when Uncle John's health began to fail, he asked Grandpa to come out and help on the ranch. Uncle John sold Grandpa ten acres of land to settle on.² In 1935, Lloyd brought lumber down from the Goodman Sawmill, and he and Grandpa built a small 2-room "shanty" about 1/2 mile south of Uncle John's place (now the Reinhold property). One room in the house was the living room/bedroom with a double bed for Grandpa and Grandma, and a cot for Paul. The kitchen/eating area contained the cot where Nell slept. The house had no running water nor bathroom. Water was carried from the ditch which ran along the east property line. The "privy" was set back among the cedars, and was complete with ashes and Montgomery Ward catalogues. Nell comments, "Primitive, maybe, but we were happy." Paul remembers them using thick paper or cardboard as insulation to help keep the house warm, and says that to this day he hates to waste cardboard.

For culinary water, barrels were loaded onto the wagon and filled at the spring which was about 2 or 3 miles south of the house. In those days, the spring was called the Obeneet (Ojo Bonita) Springs. The Bannon Spring Ranch is located there now. During high water in the springtime, the family could get most of their household water from the creek which ran along the east property line.

¹Lee Wilhelm was Grandma's nephew from her first marriage. The purchase price on the Warranty Deed read "seventy-two dollars". The legal description was: "All of Lots 1 and 2, Block 4, of Vernon Townsite, as shown by the official plat thereof filed with the County Recorder of Apache County, Arizona, on July 6, 1925." One additional condition of the purchase was that the Buyer would pay all taxes accruing since 1922.

²The Warranty Deed conveying the property from Uncle John to Grandpa was dated July 6, 1936. The legal description read: Commencing at the SW corner of the NW 1/4 of the SW 1/4, Section 20, Township 10 North, Range 25 East, Gila and Salt River Meridian, in Apache County, Arizona; and running thence East 60 rods; thence North 26 2/3 rods; thence West 60 rods; thence South 26 2/3 rods to the place of beginning, containing ten acres more or less.

On August 1, 1955, that same land was sold by Grandpa and Grandma to Charles F. and Loretta P. Gillespie.

Nell rode the bus to St. Johns to high school. To meet the bus she walked approximately one mile north, past Uncle John's house to the county road.

All the nieces and nephews loved Uncle John. He had a sweet tooth and enjoyed indulging the kids. In those days, Christmas candy was ordered from the Montgomery Ward catalog. The favorite was a large bucket divided into different compartments, with chocolates and hardtack separated by dividers. Uncle John was the one who gave the kids candy. Aunt Chloe was not quite so indulgent.

One of the highlights of Christmas for Nell and Paul was to go with Grandpa to pick out and cut the tree. At home, it was decorated with real candles in small metal holders. Paul swears that no decorations today can equal those candles in beauty. However, they were a definite fire hazard. The Rothlisbergers never lost a home because of those candles, but Paul almost lost his hair one year. He doesn't know how it happened, but all of a sudden one night, his hair was on fire. Someone grabbed him and smothered the flames with a pillow and his white hair was saved.

Lloyd's nickname for Paul was "Cotton" because of that white hair. Paul's youthful haircuts were usually given by Fern Phipps. All the time she was cutting his hair, she'd swear, "this damn fine stuff blows all over."

It was mentioned in an earlier chapter that the Rothlisberger boys had lovely singing voices. Uncle John was also an excellent dancer, especially on the waltz. He had black curly hair, and spoke with a slight accent. Bert remembers that as he would bear his testimony in Church, he would always begin, "My mind's a bwank."

Uncle John also had a "hang-up" for sling shots. You see, in 1929 Emily Michener bought the Bernard Whiting ranch near Vernon, and established the Timberline Ranch, a "dude" ranch for teenage girls. After her divorce, Elda supported herself and her three children -- Verdell, Doris, and Mary Jane -- by doing laundry for that guest ranch for many years. Until his death, Uncle John never failed to volunteer to iron the "sling shots", or, in other words, the bras.

Both Grandma and Aunt Chloe were from Snowflake. Several times Nell rode with them and Uncle John in the buggy to Snowflake. After Uncle John bought the Model T, they went in that. After her marriage, Nell went to Snowflake to the maternity home to have one of her children. She remembers that Grandma went with her for that birth while Leone continued working. Grandma knew everyone in Snowflake and they rented a little house from one of her friends.

Uncle John may have had a buggy, but Grandpa had only a wagon. Nell remembers going back and forth from the ranch to Vernon in that wagon. Even though Grandpa never owned a car, after she was married, Ruth decided she was going to teach him to drive. She wrote: "I thought I was doing fine until one day he was trying to shift but took his eyes off the road and ran off into a small ditch. He said he never would be able to shift gears and watch the road at the same time, so that finished that."

Lakehole was a favorite recreational spot for the people of the area. It was situated at the foot of Timber Knoll. That's where they held their rodeos and community celebrations, like

the 4th of July. The catfish were good eating and the kids could swim. Nell remembers many people coming in their Model A's or T's, as well as wagons and buggies. One winter she even went to Pinyon in a sleigh. Many fun, all-night dances were held in Pinyon.

Uncle John and Grandpa usually had a herd of eight or ten cows. They and/or Aunt Chloe would take the herd up the lane each summer morning to graze on forest land during the day, and would then bring them home in the evenings. The cows were milked in the barn and the milk separated right there. After saving the cream, most of the milk was poured into a large barrel. After the milk had clabbered, it was fed to the hogs. Aunt Chloe rendered lard when the hogs were slaughtered, and always cooked with pure lard. At Thanksgiving time, she'd fix baked porkchops and mincemeat pie. She was also famous for her cream cake. This was a rich yellow cake with whipped cream as frosting. Whipped cream was used in many recipes, as the cream was so plentiful.

No matter where they lived, Grandpa and Grandma always had cows. The first mention of them in Grandpa's notebooks was in 1920 when they lived in Floy, and he sold a "stear" to Anderson Merc. Cows are mentioned all through the books until October 5, 1951 when "Turk calved." Other family cows named are Spot, Ribbon, Cherry, Bonney, and Pet. Numerous entries mention putting a cow in someone's pasture to breed and then taking the cow out of the pasture.

Uncle John's registered brand was (11/11)

Grandpa's and Grandma's was (LE)

Nell remembers that while there was not much variety in their food, the family always had plenty to eat and never went to bed hungry. She especially remembers the dried fruits -- apples



Grandma, Nell, and Paul at the Bannon ranch

and apricots. These came in boxes of about 25 pounds and would be purchased in St. Johns or Holbrook. Uncle John had a large cellar which they shared, where they stored squash and meat. The bacon and ham would last them until way into the summer. Parched sweet corn was another treat they enjoyed. One of her daughters mentioned that when Grandma wanted a special treat to eat, she cut up tomatoes and sprinkled them with a little sugar.

Another method used to preserve meat was to cook pork chops, cover them with their own grease, and store them in the cellar. They kept a "long time" when prepared that way.

While the apples and corn were spread out to dry on the top of the cellar, Nell's job was to keep the cats and dogs away. Another chore assigned to the kids was to pull the sunflowers out of the cornfield. Nell would find a nice shady spot and lie down in the row to watch the blue sky and day-dream. When she really wanted to get away, she'd climb up on top of the "shanty." The tree branches provided shade and privacy -- the ideal place to read a good book or play games.

Making molasses was a special time enjoyed by everyone. A lot of neighbors raised sugar cane, but Charley Gillespie "made" the molasses. The Gillespies lived just southwest of the Rothlisbergers, and when it was molasses makin' time, everyone was on hand to watch. When the cane was ripe, it would be harvested, peeled, and cut into lengths. The extraction process consisted of a long wooden arm extending out from a center pole, with some sort of harness for a horse. As the horse walked around in a circle, two rollers turned in opposite directions. The lengths of cane were fed through these rollers and the juice collected in a bucket. The juice was later boiled down to make the molasses.

One incident involving Grandpa during the depression years is dear to Leone. During that time people around Vernon were not starving, but they were pretty hungry. Grandpa killed a beef and brought either a front or hind quarter to the Gillespies. Leone recalls Grandpa lugging that quarter of beef into the house and what a welcome piece of meat it was for those nine Gillespie kids.

Grandma's walking habits continued wherever she lived. While she lived on the ranch, Leone remembers that Grandma and Aunt Chloe would walk to Vernon to visit Aunt Caddy Whiting, Odelia Butler, Aunt May Wilhelm, Rhett Gillespie (Leone's mother), Mrs. Parker, and Mrs. Stevens before ending up at home. That long circular stroll covered between 10 and 15 miles. And they would do it frequently. (Refer to the map at the beginning of Chapter 12.)

Even ill health didn't stop Grandma from visiting. As long as Nell can remember, Grandma had stomach trouble. Paul recalls that as she would crawl through the fence behind the house to start her rounds, her ulcers would act up and she'd get sick to her stomach and throw up. When it first happened, he thought she would go back to the house and go to bed; but she wouldn't. She'd walk along slowly until she began feeling better, and go on over to Gillespies'. When she got through visiting there, she'd go someplace else.

Paul walked from the ranch to Vernon to grade school. He remembers watching on his way home from school to see if smoke was coming out of the chimney. If his Mom was home,

there'd be smoke coming out of the chimney and cookies on the table. He was always disappointed when Grandma was not at home when he got there.

Grandma's love and concern for other people has been mentioned before. And Nell remembers the time when Aunt Chloe got new linoleum for her kitchen floor. Grandma needed new floor covering even worse, but when that was mentioned, her response was typical, "That's alright; she doesn't have any children to love like I do, and I feel sorry for her."

Grandpa helped Uncle John market the produce raised on the farm. He'd load up the wagon with squash, beans and other produce, and take it down to St. Johns to Albert Anderson. He'd bring back flour, sugar, and the other groceries they couldn't raise on the farm. Many families in those days shopped only a couple of times a year for their staples. A trip like this from Vernon to St. Johns would take two full days -- all day down, stay over-night, and all day back.

Grandpa never had a steady job for very long. He worked for Apache County at various times on different road jobs -- Vernon-Cooley and Concho-Cooley. According to his notes, these sporadic road jobs spanned the time period from about 1922 to 1942. He even worked for the WPA in 1936, and was assistant postmaster at Vernon for awhile.

In 1942, the Webbs hired him as night watchman at their sawmill. Through an oversight by Ray Webb, Grandpa didn't get a paycheck one week, so he quit. They finally got things straightened out, and Grandpa worked for a while longer.

He also helped Cecil Naegle at the ranch above Wolf Mountain. Nell recalls helping harvest potatoes, but Dale and Kent have other memories of working with Grandpa up there. Kent relates this incident:

One summer Dale and I and Grandpa came up to Uncle Cecil and Aunt Mildred's to cut sunflowers. We spent all summer mowing sunflowers -- all day. There was also an oat field up around the corner and we'd cut it, and Uncle Cecil made oat hay out of it. Uncle Cecil and Aunt Mildred had to go somewhere so they left us to load the hay and haul it down to the barn. Uncle Cecil had a two-axle trailer, and an old John Deere tractor to pull it with. We loaded this wagon up with loose hay, we just pitch-forked it up. Dale got on top and put the pitchforks down in and helped Grandpa up on the load. Remember, Grandpa didn't drive. I was only 11 or 12, but I got on the old John Deere and down the road we went. I was running just a wee bit too fast, but we did alright until we came to a ditch just before we got to the ranchhouse. If the ditch had been right straight across the road, we'd probably have made it, but it was kinda on a skew, so when I came up to it, the front wheel on one side dropped in, and then the other front wheel dropped in. The trailer started rocking and pretty soon it turned over. Dale jumped to safety, but Grandpa ended up under the load. With those three pitchforks sticking in the hay, it's a wonder he didn't get hurt. But he came climbing out, and was pretty hostile for awhile.

And so Saturday rolls around, and we're still up there alone. We wanted to go to Vernon for some good cooking and to go to Church, so we started walking. We walked all the way down to the Goodman Sawmill. Maybe three or four miles. Then Dale and I said, "Grandpa, instead of walking around by the old garden and following the road, let's just

go right straight through. We can cut off at least a half to three-quarters of a mile." Grandpa hesitated, "No, if we do, we'll miss a ride. Somebody will come along and we'll miss a ride." But we were determined, "Nobody's coming along; we're going this way." He finally agreed to follow us. Just as we got to the bottom of the valley, we heard a car coming from McNary. Man, we took off running just as hard as we could to try to get on top of the road in time to catch that car. But, just as we were climbing up the bank, the car whizzed by. And Grandpa was mad at us again.

Grandpa was rather short for a man; his application for Naturalization lists his height as 5' 4" tall. He could never buy a shirt to fit him -- all the sleeves were too long. Grandma either turned the cuffs up and sewed them securely or he wore garters around his sleeves. And he often wore bib overalls.

Grandpa's having short arms saved Leone from getting hit one morning before he and Nell were married. It was Sunday morning and she had not returned from her date on Saturday night. Grandpa went looking for Nellie with fire in his eyes. He found his baby girl parked with Leone in his 1928 Chevy on the church grounds in Vernon. The car window was rolled part-way down, and Grandpa poked his fist through the open window to teach Leone a lesson; much to Grandpa's dismay, Leone was untouched.

As questionable as this incident might look, it was really quite innocent. Nell and Leone, with two other couples, had gone to Show Low to The Blue Moon, a popular dance hall. After the dance, Joe Marta, a friend, invited them all down to his home in St. Johns for breakfast, and they didn't arrive back in Vernon until it was almost time for Church to start!

Grandpa loved to read. In his later years, he read numerous church books. He entered into one of his notebooks that he had loaned two books -- to Elaine Naegle "Articles of Faith," and to Glen Jacobs "Priesthood in Government." This gives us an idea of the depth of his reading materials.

Grandma didn't have time to read; she had to go visiting. But she did enjoy playing cards. Frequently, after they got their work done, she and Aunt Chloe would play cards, mostly rummy.

When Uncle John's health began to fail, he told Aunt Chloe that Grandpa was to have the east field -- that he had earned it. Uncle John died on July 30, 1938, at age 54. He was buried in St. Johns.

Embalming of the dead was rarely done at that time. Uncle John was the first dead person Mary Jane, age nine, had seen. By the time of the burial, his body had begun to turn black. That memory is still very clear to her.

In the same summer that Uncle John died, Nell married Leone Gillespie on September 7, 1938 in the little house on the ranch. She was 16 years old and had finished her junior year in high school. Leone claims if Nell had stayed on her own side of the fence, they never would have gotten married. (The Rothlisberger and Gillespie homesteads shared a common fence.) But she probably only went visiting there with Grandma. Bert was unhappy about the marriage because she lost her babysitter. Paul wasn't happy either; he lost his best company.



Uncle John Rothlisberger and Gwennie Goodman

Not long after Uncle John's death, Aunt Chloe married Jasper Harris, a marriage predicted by Uncle John. Before he died, he told Aunt Chloe, "Pretty soon I'll be gone, and you can have Old Jap."

Jasper Harris, a widower, owned a farm, which he called "Nip-N-Tuck," about a mile and a half east of Uncle John's property. After the marriage, Jasper had his own ideas about Aunt Chloe's property. Grandpa did not get the east field. Grandpa and Grandma were apparently no longer welcome on the property. One argument between the two men ended with Jasper hitting Grandpa as they stood near the large black walnut tree, so Grandpa and Grandma decided to leave and move back to Vernon.

The little shanty was moved to Vernon on three acres purchased there from Fred Rothlisberger. Lloyd and Ruth drove the red '34 Chevy truck down from the Goodman Sawmill, and loaded the house on the truck for the move to the property at the foot of Anderson Hill on the west side of Vernon. Grandma and Grandpa lived in this home until they moved to Concho with Paul after the end of World War II.

Verdell, Doris and Mary Jane were about the same age as Paul. Doris tells of their going to stay with Grandma and "Uncle Ed" frequently. On one memorable day, Grandma told the four kids if they would hurry and get their chores done, they could each have an egg to take to the store to trade for candy. Every once in a while, Paul would go back and say, "Mom, how many eggs can we have?" and she'd reply. "I told you, just one egg." They would work a little while longer, then Paul would go through the same routine all over again. Each time Grandma told him "just one egg," each of the kids would add another egg to the collection. By the time they were ready to go, their pockets were filled with eggs. The next morning, Grandma fed them lumpy cereal for breakfast. When they complained, she explained that she had wanted to fix scrambled eggs for them, but that the chickens had not laid many eggs the day before. The kids then realized Grandma was on to what had really happened.

Cookies! All of Grandma's children and grandchildren remember her cookies. These cookies were always made with real butter, never lard or margarine. The sacks in which she carried the cookies would turn translucent because of the butter fat in the cookies. Half the family were partial to the plain old butter cookies, while the other half raved about her raisin-filled cookies -- but no one ever said, "no, thanks" to either kind.

Ruth was the extrovert of the family. She and Lloyd always enjoyed having a group of the younger kids over for an evening of fun. Paul tells that they would dance all night in their stockings at Ruth's. Nell remembers the all-night Monopoly games.

Grandpa received his patriarchal blessing in St. Johns, on August 27, 1939, at the hands of William D. Rencher, patriarch. Several statements must have been particularly reassuring to both Grandpa and Grandma:

The Lord has looked upon your diligence in the Church, and also your trials in life. Your past sins are remitted unto you; and may every trial be sanctified to your good. . . . your last days will be the best part of your life. . . . The Lord loves you, and has brought you through repentance to the ground upon which you now stand. . . . The blessings of the earth will be yours to enjoy, and your table will be spread with plenty.

Records of the Vernon Ward ¹ show that Grandpa served on the Genealogical Committee, the Welfare Committee, and as a home teacher. His children recall that he spent a lot of time in his later years reading the scriptures and other church books.

Those ward records also list Grandma in 1941 as being the Relief Society Secretary-Treasurer as well as the Primary Superintendent at the same time. Doris remembers being taught in Primary by Grandma, and what a treat that was for her.

When Grandma was 62, she received her patriarchal blessing in Vernon, on September 14, 1947, by Orson Wilkins. Since she had always been faithful in the gospel, her blessing states:

¹FHL Film # 002,469.

Thou art an obedient daughter of the Lord. . . . you are allowed to come to the earth when the gospel in its fullness is upon the earth and there is a great responsibility resting upon you. . . . So, dearest sister, go forth and be happy for the Lord loves you for His very own. . . . Think of all the blessings that are for your good and the Lord will grant them unto you.



Front row (left to right): Grandpa, Paul. Back row: Nell, Carolyn, Grandma, Ruth, Elda, Bert.



Grandpa and sons-in-law: Clockwise from left corner: Leone, Alvin, A.C., Ray, Lloyd, Grandpa in the center



Grandpa, Paul, Grandma



Bert, Nell, Grandma



Mary Jane, Grandma, Doris
(Aunt Chloe's house)



Nell, Bert, Grandma, Elda, Ruth



Grandma and Grandpa

Paul went into the Army just after the Battle of the Bulge in January 1945. His basic training was in San Pedro, California, but was short-lived when the commanders cleaned out all bases and sent every available soldier to Europe. His group landed in England and crossed the English Channel to France. He saw his first military action in Austria. He was discharged eighteen months later.

While Paul was in the service, he had the government take an allotment out of his pay each month to send to Grandma. She very much enjoyed having some money of her own.

Grandpa and Grandma were 60 years old when Paul returned from his military service. He lovingly assumed the care of them for the rest of their lives. He bought property in Concho and moved his folks down there with him.

Paul and Doris took a trip to Ramah, New Mexico, to pick up Verdell. There he met Theedie Wilkins. They were married in the Mesa Temple on June 15, 1951. Not wanting to interfere in the new marriage, Grandma and Grandpa moved back to their home in Vernon.

Beginning in August 1952 until April 1954, Grandpa worked as a janitor at the Vernon ward. Some months the pay was \$50, some \$30, and some \$20. This is all under the heading of "Church Welfare." Two entries in 1954 mention "welfare" and then list some commodities. In another place in his notebooks, Grandpa wrote: "July 1952, quit taking State Welfare", and then "July 1954, "On State Welfare again."

There was a move in the Church about that time against government assistance -- either welfare or Social Security. Members were urged to take Church welfare rather than help from the government. Apparently Grandpa tried this for two years, but since the help was mostly commodities, with little or no money for other bills (water, electricity, etc.), he began taking State assistance once more.

In 1955-56, Grandma and Grandpa moved back to Concho and lived in one room of Paul and Theedie's home. They had their own cook stove and were pretty independent. The bathroom was shared by everyone -- down the back path.

Elda and A.C. were living in a home on the northwest edge of Concho. Just down a little incline to the east was a small adobe house with two rooms. With their help, Paul fixed this up for Grandma and Grandpa. They lived there for a couple of years before their final move to St. Johns.

As mentioned before, Grandma loved to walk. When she was nearing 72 years of age, Alvin and Bert were driving her from Showlow to St. Johns. One of the Sides' daughters had built a summer place about halfway up Dutch Mountain. Grandma wanted to climb up to the house, so they did.

Grandpa and Grandma moved to St. Johns before Paul and Theedie did, and rented an apartment from a Sister Richey. They later moved to a small house owned by Albert Anderson.



Little house
in Concho

The Anderson house has since been torn down, but was located on the west side of South Washington, between Commercial and First South. It was situated back from the street, in the center of the block.

They were living in that home when Grandma, at age 73, died on May 2, 1958, at 7:35 p.m. in the St. Johns Hospital. The cause of death was a hemorrhage, caused by her colon cancer. She was attended by Dr. Spencer Ellsworth. Her funeral was held on Monday, May 5, with Elmo Jarvis officiating. The total mortuary bill was \$499.00. She is buried in the St. Johns Cemetery.



Grandma's sugar bowl and glass chicken

In Leone's opinion, all of the girls looked like Grandma, but Bert laughs and talks most like her.

When Grandpa and Grandma bought their burial plots in the St. Johns Cemetery, Nell commented to her dad that she was surprised; she thought they'd want to be buried in Vernon. Grandpa, always the pragmatist, responded, "Well, it doesn't matter where you're buried; you'll be resurrected wherever you are, won't you?"

Right after Grandma died, Grandpa and Paul decided to build the Little House. Grandpa bought the lumber and fixtures, and Paul built it. It didn't take too long to get it up -- the bathroom took the longest to finish. A.C. did the rough plumbing. On the outside, the house was

just rough lumber with slats over the tacks. It had the bathroom, one bedroom, and the kitchen-living area together.

Allie and her children stopped by Grandpa's house one day as they were enroute from Gallup to Show Low. Grandpa had his pants legs all tied up around his legs and fastened with a clothespin. When Allie asked him why, he told her that was "to keep the snakes out of my pants while I'm working in the garden."

The younger grandchildren tell that Grandpa always had on hand an ample supply of grape juice and gingersnaps. Randy remembers the oatmeal mush Grandpa made. Left-overs from the first morning were left in the pan on the back of the stove. When he got up the next morning, Grandpa would add a little water and heat it up again.

Kip doesn't remember Grandma very well, but Grandpa lived right behind them, so he has lots of memories of him. Grandpa used to sharpen his sickle on the white malapai rocks. Every fall Grandpa would cut all the corn and tie it up in little bundles, and the kids would hide in it. Grandpa would come and chase them out of it, and give them a good cussing. Kip also tells that Grandpa made a paste with kerosene and ashes to spread on his wood to start his fires.

Kip confesses to fibbing to Grandpa quite regularly. He and the other kids would tell Grandpa that their mom wanted to borrow some Ex-Lax -- they had taken a liking to those little chocolate squares. Of course, Theedie never returned anything to Grandpa because she didn't know she had borrowed anything.

Grandpa decided one fall that he'd go to Mesa to stay with Kent and Chon and do some temple work. Kent was attending ASU at the time. Grandpa got so homesick for the mountains and his little house that he didn't even want to go to the temple; he'd just stand out on the porch and wait for someone to come and give him a ride home.

The last two entries in Grandpa's notebooks were dated February 9, 1962, "Turned Frigedare on," and February 19, 1962: "Light bill, \$2.53."

Grandpa was generous with his resources, especially to the Church. When the Saints in St. Johns, in 1960, were contributing money to purchase an organ for the new chapel, Grandpa joined the effort. One of the ward clerks later told Paul that Grandpa made one of the major monetary contributions to that fund.

Grandpa died on January 30, 1968, at the age of 82. Death came at 5:35 p.m. in the White Mountain Community Hospital in Springerville. He suffered from diabetes, but the cause of death was listed as a cerebral vascular "accident" due to arteria-sclerosis. Dr. A. Vial was the physician of record. Grandpa's burial costs amounted to \$636.52. The funeral was held in St. Johns on Friday, February 3, under the direction of Marlowe Day, Grandpa's bishop.

Grandpa's death certificate stated that he was a retired farmer. That would please him, since he loved the soil and took great pride in being a good farmer. Grandpa had no life insurance coverage, but had saved enough money from his meager income to pay his own burial expenses. He is buried next to Grandma.

We grandchildren who were fortunate enough to know Grandma and Grandpa cannot express in mere words the warm feelings we experience when remembering them and the influence they have been in our individual lives. We thank our Heavenly Father for this blessing.



Grandpa



Singing Mothers of Vernon Ward. Front row (left to right): Marvene Gillespie, Georgia Austen, Caddy Whiting. Middle row: Nell Gillespie, Ret Gillespie, Ruth Goodman. Back row: Mildred Naegle, Hannah Goodman, Luella Rothlisberger, Chloe Rothlisberger Harris (?)

Appendix A

Selected Family Group Records

of Ancestry and Posterity

of

Jacob and Susanna Rothlisberger

16 Mar 1991

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HUSBAND Christian ROTH LISBERGER III-238

BORN: 27 Feb 1814 PLACE: Rothenbach, Bern, Switzerland
CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
MARR: 27 Aug 1841 PLACE:
FATHER: Christian ROTH LISBERGER II-306
MOTHER: Elsbeth FANKHAUSER-307

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WIFE Anna Barbara JOST (YOST)-239

BORN: 3 Jan 1819 PLACE: Hasle, Bern, Switzerland
CHR.: PLACE:
DIED: 22 Jan 1894 PLACE: St. Johns, Apache, AZ
BUR.: PLACE:
FATHER:
MOTHER:

=====

CHILDREN

=====

1. NAME: Anna Maria ROTH LISBERGER-240

---- BORN: 3 Jan 1842 PLACE: Vechigen, Bern, Switzerland
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

2. NAME: Johannes ROTH LISBERGER-241

---- BORN: 13 May 1843 PLACE: Hasle,, Switzerland
M CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

3. NAME: Jacob ROTH LISBERGER Sr-12

---- BORN: 1 Dec 1844 PLACE: Langnau, Bern, Switzerland
M CHR.: PLACE:
DIED: 2 Feb 1899 PLACE: St Johns, Apache, AZ
BUR.: PLACE:
SPOUSE: Susanna BETSCHEN-13
MARR: 25 Sep 1874 PLACE: Nyon, Vaud, Switzerland

4. NAME: Christian ROTH LISBERGER-242

---- BORN: 4 Nov 1847 PLACE: Hasle,, Switzerland
M CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

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16 Mar 1991

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HUSBAND Christian ROTH LISBERGER III-238

WIFE Anna Barbara JOST (YOST)-239

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CHILDREN (continued)

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5. NAME: Anna Barbara ROTH LISBERGER-243

---- BORN: 27 May 1850 PLACE: Krauchthal, Bern, Switzerland

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

6. NAME: Johann Peter ROTH LISBERGER-244

---- BORN: 15 Dec 1852 PLACE: Saanen, Bern, Switzerland

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

7. NAME: Marianne ROTH LISBERGER-245

---- BORN: 24 Nov 1854 PLACE: Saanen, Bern, Switzerland

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

8. NAME: Gottfried ROTH LISBERGER-246

---- BORN: 12 May 1857 PLACE: Saanen, Bern, Switzerland

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

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16 Mar 1991

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HUSBAND Jacob ROTH LISBERGER Sr-12

BORN: 1 Dec 1844 PLACE: Langnau, Bern, Switzerland
CHR.: PLACE:
DIED: 2 Feb 1899 PLACE: St Johns, Apache, AZ
BUR.: PLACE:
MARR: 25 Sep 1874 PLACE: Nyon, Vaud, Switzerland
FATHER: Christian ROTH LISBERGER III-238
MOTHER: Anna Barbara JOST (YOST)-239

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WIFE Susanna BETSCHEN-13

BORN: 28 Nov 1845 PLACE: Reichenbach, Bern, Switzerland
CHR.: PLACE:
DIED: 27 Dec 1903 PLACE: St Johns, Apache, AZ
BUR.: PLACE:
FATHER: Peter BETSCHEN-236
MOTHER: Margaritha VON KANEL-237

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CHILDREN

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1. NAME: Johannes Jacob BETSCHEN-789

---- BORN: 25 Dec 1864 PLACE: Reichenbach, Bern, Switzerland

M CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

2. NAME: Julis Betschen ROTH LISBERGER-224

---- BORN: 30 Dec 1869 PLACE: Reichenbach, Bern, Switzerland

M CHR.: PLACE:
DIED: Abt 1890 PLACE: ,,Switzerland
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

3. NAME: Louise Betschen ROTH LISBERGER-225

---- BORN: 10 Jun 1871 PLACE: Reichenbach, Bern, Switzerland

F CHR.: PLACE:
DIED: PLACE: ,,Switzerland
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

4. NAME: Madeleine ROTH LISBERGER-226

---- BORN: 31 Aug 1875 PLACE: Eysins, Vaud, Switzerland

F CHR.: PLACE:
DIED: 1 Aug 1897 PLACE: St. Johns, Apache, AZ
BUR.: PLACE: St. Johns, Apache, AZ
SPOUSE:
MARR: PLACE:

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16 Mar 1991

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HUSBAND Jacob ROTH LISBERGER Sr-12

WIFE Susanna BETSCHEN-13

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CHILDREN (continued)

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5. NAME: Bertha ROTH LISBERGER-227

---- BORN: 5 Feb 1877 PLACE: Nyon,Vaud,Switzerland

F CHR.: PLACE:

DIED: 1 Sep 1965 PLACE:

BUR.: PLACE:

SPOUSE: George Edwin WAITE-252

MARR: 19 Nov 1898 PLACE: St. Johns,Apache,AZ

6. NAME: Jakob (Jacob) ROTH LISBERGER Jr-228

---- BORN: 23 Jun 1878 PLACE: Eysins,Vaud,Switzerland

M CHR.: PLACE:

DIED: 17 Oct 1918 PLACE: Kline,La Plata,CO

BUR.: PLACE:

SPOUSE: Martha Rispa HOLGATE-265

MARR: 27 Aug 1902 PLACE: St. Johns,Apache,AZ

7. NAME: Gustav ROTH LISBERGER-229

---- BORN: 6 Nov 1879 PLACE: Eysins,Vaud,Switzerland

M CHR.: PLACE:

DIED: 29 Nov 1884 PLACE: Prangins,Vaud,Switzerland

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

8. NAME: Gottfried (Fred) ROTH LISBERGER-230

---- BORN: 11 Dec 1880 PLACE: Eysins,Vaud,Switzerland

M CHR.: PLACE:

DIED: 27 Feb 1957 PLACE:

BUR.: PLACE:

SPOUSE: Miriam Josephine HOLGATE-266

MARR: 27 Aug 1902 PLACE: St. Johns,Apache,AZ

9. NAME: Karl ROTH LISBERGER-231

---- BORN: 14 Nov 1881 PLACE: Gingins,Vaud,Switzerland

M CHR.: PLACE:

DIED: 28 Apr 1882 PLACE: Gingins,Vaud,Switzerland

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

10. NAME: Marie ROTH LISBERGER-232

---- BORN: 6 Mar 1883 PLACE: Prangins,Vaud,Switzerland

F CHR.: PLACE:

DIED: 9 Aug 1883 PLACE: Prangins,Vaud,Switzerland

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

16 Mar 1991

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HUSBAND Jacob ROTH LISBERGER Sr-12
WIFE Susanna BETSCHEN-13

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CHILDREN (continued)

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11. NAME: Jean (John) ROTH LISBERGER-233
---- BORN: 22 May 1884 PLACE: Prangins, Vaud, Switzerland
M CHR.: PLACE:
DIED: 30 Jul 1938 PLACE: Vernon, Apache, AZ
BUR.: PLACE: St. Johns, Apache, AZ
SPOUSE: Chloe ROGERS-247
MARR: 3 Oct 1912 PLACE: Salt Lake City, Salt Lake, UT

12. NAME: Edouard (Edward) ROTH LISBERGER-6
---- BORN: 18 Nov 1885 PLACE: Prangins, Vaud, Switzerland
M CHR.: PLACE:
DIED: 30 Jan 1968 PLACE: Springerville, Apache, AZ
BUR.: 3 Feb 1968 PLACE: St. Johns, Apache, AZ
SPOUSE: Luella HALL-7
MARR: 16 Jan 1914 PLACE: St. Johns, Apache, AZ

13. NAME: Benjamin ROTH LISBERGER-234
---- BORN: 26 Apr 1888 PLACE: Prangins, Vaud, Switzerland
M CHR.: PLACE:
DIED: 26 Sep 1888 PLACE: Prangins, Vaud, Switzerland
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

14. NAME: Marguerite ROTH LISBERGER-235
---- BORN: 9 Jul 1890 PLACE: Prangins, Vaud, Switzerland
F CHR.: PLACE:
DIED: 12 Feb 1891 PLACE: Prangins, Vaud, Switzerland
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

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16 Mar 1991

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HUSBAND George Edwin WAITE-252

BORN: 11 Sep 1876 PLACE: Salt Lake City, Salt Lake, UT
CHR.: PLACE:
DIED: 16 Jan 1931 PLACE: St. Johns, Apache, AZ
BUR.: PLACE: St. Johns, Apache, AZ
MARR: 19 Nov 1898 PLACE: St. Johns, Apache, AZ
FATHER: Solomon WAITE-250
MOTHER: Catherine A KILPACK-251

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WIFE Bertha ROTH LISBERGER-227

BORN: 5 Feb 1877 PLACE: Nyon, Vaud, Switzerland
CHR.: PLACE:
DIED: 1 Sep 1965 PLACE:
BUR.: PLACE:
FATHER: Jacob ROTH LISBERGER Sr-12
MOTHER: Susanna BETSCHEN-13

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CHILDREN

1. NAME: Madeleine Bertha WAITE-253
---- BORN: 25 Feb 1900 PLACE: St. Johns, Apache, AZ
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

2. NAME: Marguarite Edith WAITE-254
---- BORN: 23 Apr 1902 PLACE: St. Johns, Apache, AZ
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

3. NAME: Pauline Olive WAITE-255
---- BORN: 3 Aug 1904 PLACE: St. Johns, Apache, AZ
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

4. NAME: Lillian Pearl WAITE-256
---- BORN: 17 May 1906 PLACE: St. Johns, Apache, AZ
F CHR.: PLACE:
DIED: 3 Jan 1926 PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

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16 Mar 1991

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HUSBAND George Edwin WAITE-252

WIFE Bertha ROTH LISBERGER-227

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CHILDREN (continued)

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5. NAME: George Solomon WAITE-257

---- BORN: 16 Apr 1908 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: 13 Jul 1908 PLACE: St. Johns, Apache, AZ

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

6. NAME: Germain Edwin WAITE-258

---- BORN: 16 Apr 1908 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: 7 May 1909 PLACE: St. Johns, Apache, AZ

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

7. NAME: Gervais Jacob WAITE-259

---- BORN: 16 Apr 1908 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: 26 Sep 1908 PLACE: St. Johns, Apache, AZ

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

8. NAME: May Catherine WAITE-260

---- BORN: 10 May 1909 PLACE: St. Johns, Apache, AZ

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

9. NAME: Joy William WAITE-261

---- BORN: 29 Dec 1911 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

10. NAME: Gay Edward WAITE-262

---- BORN: 6 Sep 1914 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

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16 Mar 1991

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HUSBAND Jakob (Jacob) ROTH LISBERGER Jr-228

BORN: 23 Jun 1878 PLACE: Eysins,Vaud,Switzerland
CHR.: PLACE:
DIED: 17 Oct 1918 PLACE: Kline,La Plata,CO
BUR.: PLACE:
MARR: 27 Aug 1902 PLACE: St. Johns,Apache,AZ
FATHER: Jacob ROTH LISBERGER Sr-12
MOTHER: Susanna BETSCHEN-13

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WIFE Martha Rispa HOLGATE-265

BORN: 10 Oct 1877 PLACE: Glendale,Kane,UT
CHR.: PLACE:
DIED: 21 Mar 1962 PLACE: St. Johns,Apache,AZ
BUR.: PLACE:
FATHER: William HOLGATE-263
MOTHER: Eliza Pace GIBBONS-264

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CHILDREN

=====

1. NAME: Susanna Eliza ROTH LISBERGER-267

---- BORN: 17 Jun 1903 PLACE: St. Johns,Apache,AZ
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

2. NAME: William Jacob ROTH LISBERGER-268

---- BORN: 17 Feb 1905 PLACE: Blackrock,McKinley,NM
M CHR.: PLACE:
DIED: 6 Mar 1906 PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

3. NAME: Martha Ellen ROTH LISBERGER-269

---- BORN: 20 Sep 1906 PLACE: Kline,La Plata,CO
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

4. NAME: Ruth Genevieve ROTH LISBERGER-270

---- BORN: 3 Jan 1909 PLACE: Kline,La Plata,CO
F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE:
MARR: PLACE:

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16 Mar 1991

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HUSBAND Jakob (Jacob) ROTH LISBERGER Jr-228

WIFE Martha Rispa HOLGATE-265

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CHILDREN (continued)

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5. NAME: Clyde Holgate ROTH LISBERGER-271

---- BORN: 22 Oct 1910 PLACE: Kline, La Plata, CO

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

6. NAME: Andrew Gibbons ROTH LISBERGER-272

---- BORN: 1 Jul 1912 PLACE: Kline, La Plata, CO

M CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

7. NAME: Anna Marie ROTH LISBERGER-273

---- BORN: 19 Jun 1914 PLACE: Kline, La Plata, CO

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

8. NAME: Nell ROTH LISBERGER-274

---- BORN: 20 Jul 1917 PLACE: Kline, La Plata, CO

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

9. NAME: Dell ROTH LISBERGER-275

---- BORN: 20 Jul 1917 PLACE: Kline, La Plata, CO

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

=====

16 Mar 1991

=====

HUSBAND Gottfried (Fred) ROTH LISBERGER-230

BORN: 11 Dec 1880 PLACE: Eysins,Vaud,Switzerland
 CHR.: PLACE:
 DIED: 27 Feb 1957 PLACE:
 BUR.: PLACE:
 MARR: 27 Aug 1902 PLACE: St. Johns,Apache,AZ
 FATHER: Jacob ROTH LISBERGER Sr-12
 MOTHER: Susanna BETSCHEN-13

=====

WIFE Miriam Josephine HOLGATE-266

BORN: 7 Nov 1880 PLACE: St. Johns,Apache,AZ
 CHR.: PLACE:
 DIED: PLACE:
 BUR.: PLACE:
 FATHER: William HOLGATE-263
 MOTHER: Eliza Pace GIBBONS-264

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CHILDREN

1. NAME: Eliza Susanna ROTH LISBERGER-276

---- BORN: 27 May 1903 PLACE: St. Johns,Apache,AZ
 F CHR.: PLACE:
 DIED: PLACE:
 BUR.: PLACE:
 SPOUSE:
 MARR: PLACE:

2. NAME: Wilmerth ROTH LISBERGER-277

---- BORN: 21 Jan 1905 PLACE: Black Rock,McKinley,NM
 F CHR.: PLACE:
 DIED: 11 Feb 1905 PLACE:
 BUR.: PLACE:
 SPOUSE:
 MARR: PLACE:

3. NAME: William Holgate ROTH LISBERGER-278

---- BORN: 21 Jan 1905 PLACE: Black Rock,McKinley,NM
 M CHR.: PLACE:
 DIED: 17 Aug 1916 PLACE: St. Johns,Apache,AZ
 BUR.: PLACE:
 SPOUSE:
 MARR: PLACE:

4. NAME: Jacob Richard ROTH LISBERGER-279

---- BORN: 5 Mar 1907 PLACE: St. Johns,Apache,AZ
 M CHR.: PLACE:
 DIED: PLACE:
 BUR.: PLACE:
 SPOUSE:
 MARR: PLACE:

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16 Mar 1991

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HUSBAND Gottfried (Fred) ROTH LISBERGER-230

WIFE Miriam Josephine HOLGATE-266

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CHILDREN (continued)

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5. NAME: Gottfried ROTH LISBERGER Jr-280

---- BORN: 11 Nov 1911 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: 11 Nov 1911 PLACE: St. Johns, Apache, AZ

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

6. NAME: Benloman ROTH LISBERGER-281

---- BORN: 22 Apr 1912 PLACE: St. Johns, Apache, AZ

M CHR.: PLACE:

DIED: 1 Mar 1913 PLACE: St. Johns, Apache, AZ

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

7. NAME: Viola ROTH LISBERGER-282

---- BORN: 15 Dec 1913 PLACE: St. Johns, Apache, AZ

F CHR.: PLACE:

DIED: 2 May 1965 PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

8. NAME: Louise ROTH LISBERGER-283

---- BORN: 6 Apr 1916 PLACE: St. Johns, Apache, AZ

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

9. NAME: Mary Alice ROTH LISBERGER-284

---- BORN: 23 Dec 1922 PLACE: St. Johns, Apache, AZ

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

10. NAME: Josephine ROTH LISBERGER-285

---- BORN: 22 Jul 1925 PLACE: St. Johns, Apache, AZ

F CHR.: PLACE:

DIED: PLACE:

BUR.: PLACE:

SPOUSE:

MARR: PLACE:

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16 Mar 1991

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HUSBAND Jean (John) ROTH LISBERGER-233

BORN:	22 May 1884	PLACE:	Prangins,Vaud,Switzerland
CHR.:		PLACE:	
DIED:	30 Jul 1938	PLACE:	Vernon,Apache,AZ
BUR.:		PLACE:	St. Johns,Apache,AZ
MARR:	3 Oct 1912	PLACE:	Salt Lake City,Salt Lake,UT
FATHER:	Jacob ROTH LISBERGER Sr-12		
MOTHER:	Susanna BETSCHEN-13		

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WIFE Chloe ROGERS-247

BORN:	13 Nov 1889	PLACE:	Snowflake,Navajo,AZ
CHR.:		PLACE:	
DIED:		PLACE:	St. Johns,Apache,AZ
BUR.:		PLACE:	St. Johns,Apache,AZ
FATHER:	Amos ROGERS-248		
MOTHER:	Lydia Ann HERBST-249		

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CHILDREN

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1. NAME:

----	BORN:	PLACE:
	CHR.:	PLACE:
	DIED:	PLACE:
	BUR.:	PLACE:
	SPOUSE:	
	MARR:	PLACE:

2. NAME:

----	BORN:	PLACE:
	CHR.:	PLACE:
	DIED:	PLACE:
	BUR.:	PLACE:
	SPOUSE:	
	MARR:	PLACE:

3. NAME:

----	BORN:	PLACE:
	CHR.:	PLACE:
	DIED:	PLACE:
	BUR.:	PLACE:
	SPOUSE:	
	MARR:	PLACE:

4. NAME:

----	BORN:	PLACE:
	CHR.:	PLACE:
	DIED:	PLACE:
	BUR.:	PLACE:
	SPOUSE:	
	MARR:	PLACE:

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16 Mar 1991

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HUSBAND Edouard (Edward) ROTH LISBERGER-6

BORN: 18 Nov 1885 PLACE: Prangins,Vaud,Switzerland
CHR.: PLACE:
DIED: 30 Jan 1968 PLACE: Springerville,Apache,AZ
BUR.: 3 Feb 1968 PLACE: St. Johns,Apache,AZ
MARR: 16 Jan 1914 PLACE: St. Johns,Apache,AZ
FATHER: Jacob ROTH LISBERGER Sr-12
MOTHER: Susanna BETSCHEN-13

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WIFE Luella HALL-7

BORN: 20 Jan 1884 PLACE: Escalante,Garfield,UT
CHR.: PLACE:
DIED: 2 May 1958 PLACE: St. Johns,Apache,AZ
BUR.: 5 May 1958 PLACE: St. Johns,Apache,AZ
FATHER: UNMARRIED-14
MOTHER: Susan Caroline HALL-15

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CHILDREN

=====

1. NAME: Bertha ROTH LISBERGER-607

---- BORN: 23 Aug 1914 PLACE: Vernon,Apache,AZ

F CHR.: PLACE:
DIED: PLACE:
BUR.: PLACE:
SPOUSE: Alvin Ezra GOODMAN-621
MARR: 16 Jul 1932 PLACE: Vernon,Apache,AZ

2. NAME: Emma Ruth ROTH LISBERGER-17

---- BORN: 1 Aug 1916 PLACE: Floy,Apache,AZ

F CHR.: PLACE:
DIED: 26 Aug 1988 PLACE: Rexburg,Madison,ID
BUR.: 29 Aug 1988 PLACE: Vernon,Apache,AZ
SPOUSE: Lloyd Everette GOODMAN-2
MARR: 11 Jul 1932 PLACE: Gallup,McKinley,NM

3. NAME: John Edward ROTH LISBERGER-609

---- BORN: 27 Jan 1918 PLACE: Floy (Plenty),Apache,AZ

M CHR.: PLACE:
DIED: 24 Jul 1919 PLACE: Floy,Apache,AZ
BUR.: PLACE: Floy,Apache,AZ
SPOUSE:
MARR: PLACE:

4. NAME: Hazel Marie ROTH LISBERGER-19

---- BORN: 22 Aug 1920 PLACE: Floy,Apache,AZ

F CHR.: PLACE:
DIED: 11 Sep 1920 PLACE: Floy,Apache,AZ
BUR.: PLACE: Floy (Plenty),Apache,AZ
SPOUSE:
MARR: PLACE:

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23 Mar 1991

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HUSBAND Edouard (Edward) ROTH LISBERGER-6

WIFE Luella HALL-7

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CHILDREN (continued)

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5. NAME: Nellie ROTH LISBERGER-20

---- BORN: 18 Feb 1922

PLACE: Floy, Apache, AZ

F CHR.:

PLACE:

DIED:

PLACE:

BUR.:

PLACE:

SPOUSE: Leone Penrod GILLESPIE-411

MARR: 7 Sep 1938

PLACE: Vernon, Apache, AZ

6. NAME: Paul Everett ROTH LISBERGER-21

---- BORN: 10 Nov 1924

PLACE: St. Johns, Apache, AZ

M CHR.:

PLACE:

DIED:

PLACE:

BUR.:

PLACE:

SPOUSE: Theodora WILKINS-183

MARR: 15 Jun 1951

PLACE: Mesa, Maricopa, AZ

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Appendix C

Short History and Culturgram of Switzerland

Finds of Palaeolithic material in caves point to the presence of primeval hunters in Switzerland during the Ice Age. In the Neolithic period the commonest form of settlement was the lake village built on piles, first identified in Lake Zurich in 1853.

In the Bronze Age (c. 2500-800 B.C.) and Early Iron Age the area of human settlement expands, and cultural links are established with the neighbouring regions in the north and east

About 400 B.C. the CELTS advance into Switzerland from the west. The period takes its name from a Celtic island stronghold at La Tene, near Neuchatel. The HELVETII, a Celtic tribe, seek to move into southern France but are defeated and driven back by Julius Caesar (58 B.C.).

The ROMANS' campaigns of conquest over the Alps (first roads over the passes) are completed with the subjugation of Rhaetia, in the western Alpine region, in 15 B.C. There follows a period of peaceful colonisation under Roman rule, which comes to an end only about A.D. 455 with the incursion of the ALEMANNI into northern Switzerland and the settlement of the BURGUNDIANS (who soon become Romanised) in western Switzerland.

About the turn of the 5th and 6th centuries the Alemanni and Burgundians are conquered by the FRANKS (French). Switzerland now becomes part of the Frankish kingdom and, under Charlemagne, of the Holy Roman Empire. After the fall of the Frankish Empire, the noble families of Zahringen, Habsburg, Kyburg, and Savoy establish separate domains which seek to achieve independence.

1098 Count Berthold of Zahringen is granted the imperial protectorate of Zurich.

1218 After the death of the last of the Zahringen family, Berthold V, the Zahringen possessions fall to the Counts of Kyburg. Berne, Zurich and Solothurn become free Imperial cities.

1231 URI, an area of importance through its situation on the St. Gotthard route, is granted "self-government" in direct subordination to the Emperor, by Henry, son of the Emperor Frederick II.

1240 SCHWYZ is also granted self-government by the Emperor Frederick II.

1264-91 Count Rudolf III of Habsburg (German Emperor from 1273) wins power over large parts of Switzerland. Strict rule by governors from outside the area.

1291 After Rudolf's death the forest cantons ¹ of URI, SCHWYZ, and UNTERWALDEN form the "Perpetual Alliance" which is the germ of the Confederation.

1332-53 The Confederation is enlarged by the admission of the Habsburg territory of LUCERNE in 1332, the Imperial city of ZURICH in 1351, GLARUS and ZUG in 1351, and the Imperial city of BERNE in 1353. The Confederation now has eight members. Tension with Austria leads to further fighting.

¹A small territorial district, especially one of the states of the Swiss confederation.

1436-50 In the "Old Zurich War," which arises out of a conflict between Zurich and Schwyz, the Confederation once again finds itself involved in a confrontation with Austria, which now seeks the support of France. On 26 August 1444 the Confederates are defeated at St. Jakob by an army of French mercenaries, but defeat the Austrians at Ragaz in 1446. Under a peace treaty in 1450 they retain possession of the territories they hold.

1474 Peace with Austria (in March), which once again recognises the territories held by the Confederates. -- Alliance between the Confederates and Louis XI of France (in October). Both agreements are directed against Charles the Bold of Burgundy, who is seeking to encircle the Confederates in the Black Forest and Upper Rhine area and in Vaud.

The treaty with France is the first agreement for the provision of Swiss mercenary troops to a foreign power -- the beginning of a practice which later, in the Milanese campaigns, leads to Swiss fighting Swiss.

1476-77 BURGUNDIAN WAR, in which the Confederation fights on the side of Austria against Charles the Bold. Swiss mercenaries fighting for Duke Rene of Lorraine play a considerable part in this victory. Berne and Fribourg acquire territory in Vaud.

1481 FRIBOURG and SOLOTHURN are admitted to the Confederation.

1497-98 GRISONS enters into a loose association with the Confederation.

1499 In the Peace of Basle, the Confederation in effect breaks free of the Holy Roman Empire.

1501 BASLE and SCHAFFHAUSEN join the Confederation.

After the admission of APPENZELL in 1513, the composition of the Confederation, which now has 13 members, remains unchanged until 1798.

1500-16 MILANESE CAMPAIGNS. The Confederates, originally involved only as mercenaries (with Swiss fighting against Swiss), later take part in the campaigns as an independent power. After the victory won by Francis I of France at Marignano (13-14 September 1515), the Swiss are left in an untenable position and give up mercenary service.

1516 Peace with France. The Confederates thereafter abandon their role as a belligerent power and declare their complete neutrality.

1519 ULRICH ZWINGLI begins his reforming activity as a stipendiary priest in Zurich.

1523-28 The REFORMATION is adopted in Zurich, Schaffhausen, St. Gallen, Basle, Berne, and Grisons; the four forest cantons, Zug, Fribourg, Solothurn and Valais remain Catholic.

1529 The "First Kappel War," arising out of religious conflicts, ends in a peace favourable to the Reformed faith.

1531 "Second Kappel War." Defeat and death of Zwingli in the Battle of Kappel, north of Zug, against the original (Catholic) cantons (11 October). The peace treaty gives each territory the right to choose its own faith.

1536 Berne is appealed to for help by Geneva, under threat from Savoy. The Bernese conquer the Savoyard territory of Vaud and impose the Reformed faith. The Confederation thus attains approximately the same area as present-day Switzerland.

The theologian JEAN CALVIN (1509-64), having fled from Paris, pursues his work as a Reformer in Geneva. The town becomes the great centre of Calvinism, which then spreads to France, the Netherlands, Brandenburg, Hungary, Britain and North America.

1618-48 Switzerland remains neutral in the "Thirty Years War."

18th Century. The patchwork of separate units that makes up the Confederation remains, politically and constitutionally, in the pattern achieved at the time of the Milanese campaigns. the lack of any all-embracing state authority is reflected in the continuing religious, party-political and social tensions. At the same time, however, there is a flowering of intellectual life, linked with that of the neighbouring countries of France and Germany.

1798 France occupies the whole of Switzerland, dissolves the old Confederation and established the HELVETIAN REPUBLIC, a unified state on the French model. Geneva, the Jura, and the former free Imperial city of Mulhouse (in Swiss hands since 1515) are annexed to France.

1803 Under the "Mediation Acts" (mainly the work of Napoleon) Switzerland again becomes a confederation of equal cantons, now 19 in number, with the addition of AARGAU, ST. GALLEN, GRISONS, TICINO, THURGAU and VAUD to the previous 13. Geneva and Valais remain French. -- Napoleon constructs the road over the Simplon Pass.

1813 The Mediation constitution is withdrawn after Napoleon's fall.

1814-15 At the CONGRESS OF VIENNA the number of cantons is increased to 22 by the addition of GENEVA, VALAIS and NEUCHÂTEL. The perpetual neutrality of Switzerland is guaranteed.

1830-39 Liberal movement of "regeneration" in many cantons; attempt to secure a liberal revision of the federal constitution frustrated by conservative resistance.

1845 The Catholic and conservative cantons of Lucerne, Uri, Schwyz, Unterwalden, Zug, Fribourg and Valais form a separate federation, the Sonderbund.

1847 "Sonderbund War," which soon ends, after no serious fighting, in the defeat of the Sonderbund.

1848 Adoption, by national referendum, of a new federal constitution; the federation of states becomes a federal state.

1864 GENEVA CONVENTION. An international agreement on the conduct of war on land is signed in Geneva.

1870 Switzerland remains neutral in the Franco-Prussian War.

1914-18 On the outbreak of the First World War, the Swiss army is mobilised, but the country's neutrality is fully preserved. During the war Switzerland takes in wounded and sick prisoners of war from both sides.

1920 First meeting of the League of Nations in Geneva. Switzerland becomes a member of the League after a national referendum.

1939-45 During the Second World War, Switzerland again remains neutral, but gives aid to those of any nation who need it.

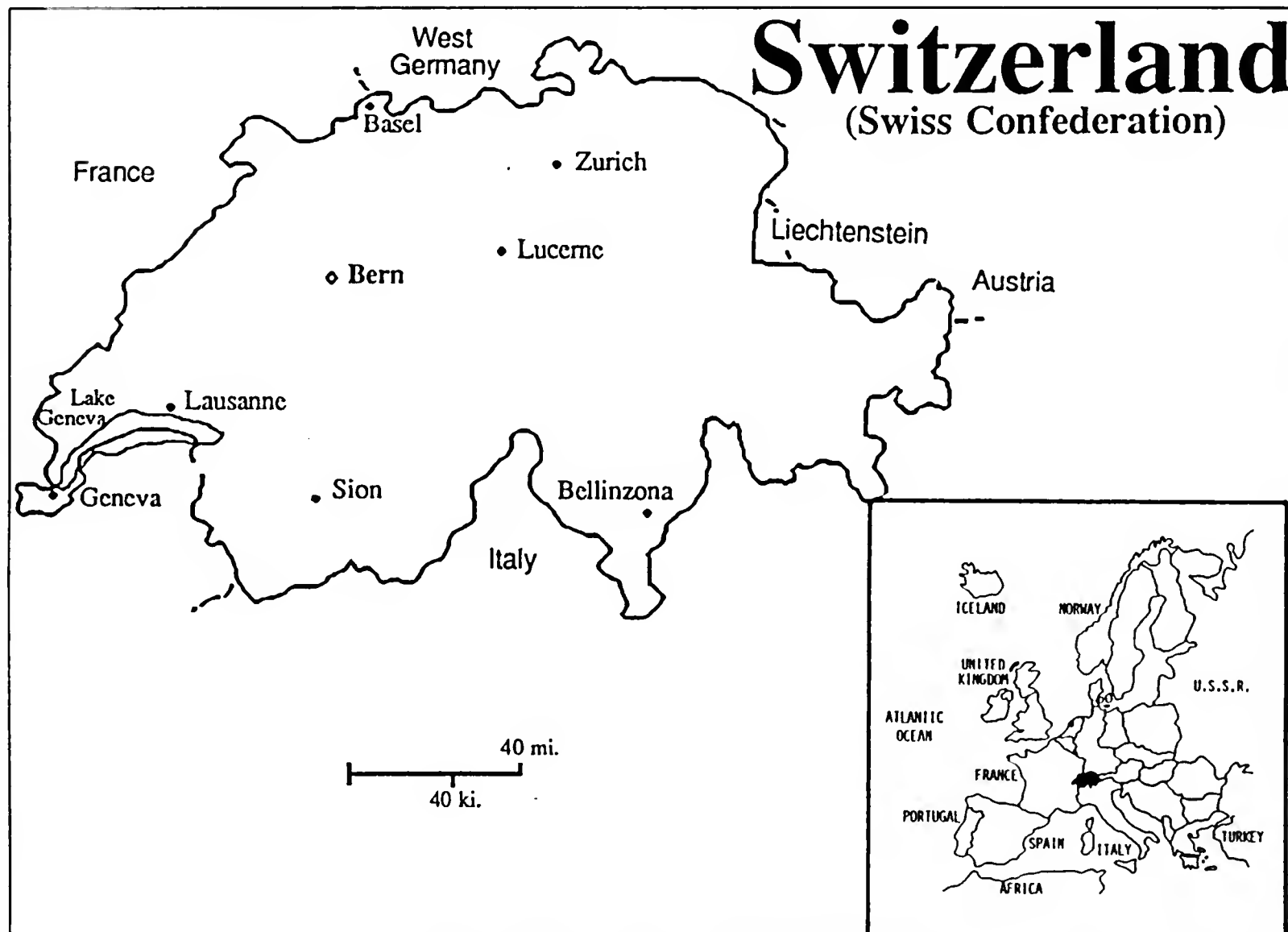
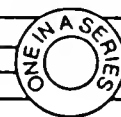
1971 Women are granted the right to vote and stand for election in federal elections.

1979 The new canton of JURA becomes a member of the Confederation. An initiative by opponents of atomic power and a proposal to reduce the voting age and age of eligibility from 20 to 18 are rejected in a national referendum.

1980 A national referendum rejects a proposal for the separation of church and state.¹

¹*Baedeker's Switzerland*, Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 1982, pp. 24-26.

CULTURGRAM*



CUSTOMS AND COURTESIES

Greetings: A handshake is appropriate for men and women of all social levels. When one is being introduced, a comment such as "Pleased to make your acquaintance" or "My pleasure" is sufficient. Waving to someone across the street is also acceptable. In fact, avoiding such salutations is considered to be in very poor taste. Traditionally, men tip their hats when greeting others on the street. When entering a crowded store or riding an elevator, expressions such as "Good day" are exchanged, even among strangers. Family names and titles, for both men and women, should be used except among close friends. Swiss people are flattered when foreigners, especially Americans, show an interest in their language and culture. They are very proud of their country and its achievements.

Visiting: Guests should wipe their feet when entering a home. Impersonal gifts, such as candy or flowers, are in very good taste. Red roses, however, carry a romantic connotation. The host will indicate to guests where and when to sit down. One should not leave the house without shaking hands with every family member.

Eating: In a home, one should never begin eating until an adult member of the family has begun. The Swiss follow the continental style of eating, with the fork in the left hand and the knife in the right. Soft foods should be cut with the fork, not with the knife. The best compliment guests can give their host is to take second helpings and eat everything on the plate. Diets and weight-watching should never be mentioned during meals. Asking for salt and pepper is considered

*Culturgrams are briefings to aid understanding of, feeling for, and communication with other people. Culturgrams are condensations of the best information available. Your insights will be appreciated. If you have refining suggestions, please contact Brigham Young University David M. Kennedy Center for International Studies, Publication Services, 280 HRCB, Provo, Utah 84602 (801) 378-6528. Copyright © 1986. All rights reserved. Printed in the USA.

unmannerly if not insulting to the cook. In a restaurant, it is acceptable to ask the waiter for a description of a dish before ordering. Wine or beer is always offered with meals, but one should feel free to order another beverage. The check is usually paid at the table. All hotel and restaurant checks include a tip.

Personal Appearance: The Swiss place a high value on cleanliness, neatness, and orderliness. Traditionally, clothing has been conservative, but younger adults and youth have introduced many bright and fashionable styles. Businessmen usually wear suits.

Gestures: Crossing one's legs is appropriate, but stretching them out is not. A relaxed but composed posture is best. Men should refrain from having their hands in their pockets during conversation. Chewing gum in public is considered to be impolite.

THE PEOPLE

General Attitudes: The Swiss have a high regard for nature and beauty. Their attitudes have been influenced by the majestic mountains and beautiful lakes found throughout Switzerland. The Swiss are extremely proud of their environment. They also value hard work, sobriety, thrift and independence. They also prize tolerance, punctuality, and a keen sense of responsibility. A favorite saying is that if a person is late, either he wasn't wearing a Swiss watch or wasn't riding a Swiss train. Like other Europeans, the Swiss attach great value to family privacy. Recently, Swiss youth have publicly rebelled at what they perceive to be the smugness and boredom of their traditional society. They also question traditional Swiss neutrality, which they see as a kind of escape from decisions on worldwide moral questions. Every physically fit male serves in the Swiss army, a militia constantly prepared to defend the homeland. The army has a few professional officers; most serve only part-time. The military also serves as a mosaic where different language groups and regions are brought into working harmony.

Population: The total population of Switzerland is around 6.5 million and is growing at a rate of 0.2% annually, one of the lowest growth rates in the world (0.9% in U.S.). The population is comprised of a variety of ethnic groups. The Swiss have been particularly concerned in recent years about their own declining birth rate and the increasing birth rate and relative strength of the foreign population in the country. Currently, about 69% of the people are of German descent, 19% French, 10% Italian, and 1% Romansch. Also, approximately 260,000 foreign workers (mostly Italians and Spaniards) work and live in Switzerland. The population-density rate is about 405 people per square mile (58 in U.S.).

Language: Languages in Switzerland correspond with the various ethnic backgrounds of the people. German, French, Italian and Raeto-Romansch are all official languages. Emphasis upon language competence, a commitment to the protection of language minorities, political decentralization, and a sense of cooperation have kept the varying Swiss groups together as a peaceful and prosperous country. English is spoken throughout Switzerland in hotels, department stores, tourist centers, etc.

Religion: Approximately 49% of the Swiss are Roman Catholic and 48% are Protestant, but the number who take an active role in their religions is much smaller. Switzerland was the center of the Zwingli and Calvin Protestant Reformations of the 16th century and has produced important modern theologians, such as Karl Barth and Emil Brunner. Swiss Protestant churches are locally controlled and democratic. Both Catholic and Protestant churches have generally worked toward greater harmony. As elsewhere in Europe, religions have greater influence in rural areas than in urban areas.

LIFESTYLE

The Family: The average family size has changed over the past few years, and now is about 2.9 people per family, the fourth smallest in the world. In rural areas, families are generally larger. In 1971, women received the right to vote in all federal elections and in nearly all cantons and communities.

Dating and Marriage: Young people often socialize in groups as early as age 14, but begin dating around age 18. Marriage usually takes place between ages 24 and 30 for both men and

women; men prefer to be established in their professions before marriage. Premarital sex is generally acceptable to many Swiss.

Social and Economic Levels: The Swiss have one of the highest standards of living in the world. Most enjoy virtually all of the modern conveniences currently available. The Swiss are proud of their extensive Social Security System; there are very few poor in Switzerland. The Swiss have a well established reputation for technical competence and quality workmanship. Swiss are generally conservative and it is considered bad taste to parade one's wealth. Notwithstanding the long democratic traditions, class distinctions are real but subtle. Upper and middle class Swiss predominate at universities and technical institutes.

Diet: Breakfast is light, consisting of bread, cheese, hot chocolate or coffee, butter, and jam. Lunch is the main meal of the day, usually including meat and potatoes (*roesti*), vegetables, pasta, and salad. Dinner is served at 6:00 or 7:00 p.m. and is light, usually consisting of leftovers from lunch, or cold cuts and bread.

Work Schedules: Most offices are on a five-day, 8:00 a.m. to 5:30 p.m. schedule, but some businesses have changed to the American 9 to 5 schedule.

Recreation: Vacations (3 weeks in summer and 1 or 2 in winter) are usually taken abroad in warmer countries—Italy, Spain, Yugoslavia, and the Mediterranean—or on their own internationally famous ski slopes. Much time is spent in planning vacations. The Swiss also love nature and the outdoors. They enjoy a long-time passion for hiking as well as for jogging. Soccer is the major sport, but skiing and bicycling are not far behind. Most other sports and activities are also enjoyed in Switzerland.

Holidays: Principal holidays celebrated are New Year's Eve, Easter, Ascension, Pentecost, Swiss Independence Day (August 1), Swiss Thanksgiving Day (mid-September), and Christmas. Various religious holidays occur around Easter and Christmas Eve, at which times shops are closed. Birthdays are also important and are often celebrated with parties.

THE NATION

Land and Climate: Switzerland has a land area of 15,941 square miles, about the size of Rhode Island, Connecticut, and Massachusetts combined. The rugged, beautiful Alps cover three-fifths of Switzerland's land area. The Swiss divide their country into 4 areas: the high Alps, the outer Alps, the Jura mountains, and the great valley (a plateau). Switzerland's long winters, from November to April, and snowy mountains make it a world-renowned winter vacation spot. Summers (July and August) are mild. Spring is the rainiest season.

History and Government: The Swiss take great pride in their history as one of the oldest democracies in the world. The Celtic tribes that occupied the area of present-day Switzerland were part of the Roman Empire for over 5 centuries. Later, Burgundian tribes settled in the western part and Alemanni in the east. During most of the Middle Ages, Switzerland existed as part of the Germanic Holy Roman Empire. The founding of the Swiss confederation took place on August 1, 1291, when the 3 Forest Cantons (Uri, Schwyz and Unterwalden) revolted against Austrian Habsburg control. Through a series of military victories, the Swiss soldiers were noted for their warlike prowess. Later, by adding other cantons (Luzern, Zurich, Bern) the confederation grew more powerful. After withstanding the turmoil and war of the Reformation Age (16th and 17th centuries), Switzerland was recognized as an independent country in 1647. In 1815, after a brief invasion by Napoleon, Switzerland became a permanently neutral country and in 1848 adopted a constitution making it a federal state. Later, in 1874, a distinctive feature of Swiss government—direct democracy by the people—was firmly established in the Constitution. During the 19th century, Switzerland became industrialized and urbanized. In World Wars I and II, Swiss neutrality was threatened but not violated. Although Switzerland is not a member of the U.N., NATO, the EEC or other Western organizations, it is thoroughly Western and democratic in its values and outlook. Switzerland is a strongly decentralized federal state with most political power residing in the 20 cantons and 6 half-cantons and in the local communities. Swiss citizenship, which is expensive and difficult to obtain, is essentially citizenship in a community. Constitutional amendments can be initiated by the "popular initiative," and virtually all

important legislation is subject to a popular referendum. The government consists of a two-house Federal Assembly and a seven-member Federal Council.

Economy: Switzerland has one of the strongest economies in the world, despite its lack of most natural resources. Average annual gross national product (GNP) per capita is \$15,390, the second largest amount in the world behind Kuwait (\$14,300 in U.S.). The economic-growth rate is currently at zero. Approximately 7% of the people are employed in agriculture, mostly dairy farming. Industry is the most important part of the Swiss economy. Production of machinery, chemicals, and precision instruments (clocks and watches) are important industries. There are also many textile mills. Swiss chocolate and cheese are world-renowned. The tourist trade is also a very important part of the economy. Switzerland is known as the banking capital of the world. The inflation rate over the past 10 years has been similar to that in the U.S., while the unemployment rate is negligible. The monetary unit is the Swiss *franc*, the strongest and most stable currency in the world. Because of the strength of their own economic progress, the Swiss sometimes have difficulty understanding the economic problems of other lands.

Education: Switzerland has been strong in education for many years. The literacy rate is 99%. Education is compulsory to age 16. There are 3 categories of schools: primary, secondary, and higher schools. Education responsibilities are totally in the hands of the cantons. There are 7 universities, some with considerable international reputations.

Transportation: Because of Switzerland's small land area and high population density, the country has a very well developed public transportation system. Buses, trams (streetcars), and taxis are the most common means of local transportation. Today, over half of all transportation is by private car. Approximately 25% of the population own cars. Longer trips are usually made by train. Tickets for buses and trains may be purchased at ticket gates at the stations. At the Swiss National Tourist Office in the United States, visitors can obtain tickets at a reduced rate which will cover all of their transportation needs during their stay. In most cities, tram tickets can be purchased from vending machines located at every stop.

Health: Physicians are well trained and hospitals, both private- and government-owned, are efficient. Good medical care is readily available. Most hospitals are run by the state. Switzerland ranks fourth in the world in government expenditures for health and social welfare. Switzerland's mortality rate is the second lowest in the world and its life expectancy rate is the fourth longest (70 for males and 76 for females). For further medical information, contact International Health Consultants, PO Box 34582, Bethesda, MD 20817.

For Further Information

Because space is so limited in this *Culturgram* and needs are so varied, no suggested readings are included. We recommend a visit to your local library or bookstore. Check *Books in Print* and various cataloging systems for country-specific titles. Review *Encyclopedia Britannica* or similar comprehensive summaries. The U.S. government publishes *Country Profiles* which many libraries subscribe to. Computer searches (DIALOG, SDC, BRS, ISI) are now available at most major libraries. Contact the Swiss Embassy, 2900 Cathedral Ave., N.W., Washington, D.C. 20008, or the Swiss National Tourist Office, 608 Fifth Ave., New York, NY 10020.

How to Use This Culturgram

Quickly read the whole text as an overview. Then circle or give priority numbers to specific questions you have or ideas you want to pursue. Use the *Culturgram* as a guide to check on regional differences and current situations.

Maps

Culturgram maps are meant only as simple geographical orientations. Boundary representations are not necessarily authoritative. Different sources also vary spelling, transliterations, and accents.

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